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Bombay.

EXTRACTS FROM THE JOURNAL OF MR. STONE.

In the number of this work for September, of last year, the journal of Mr. Stone was brought down to the 11th of August, 1830.

August 18, 1830. Spent part of the day in giving Christian instruction to Bapoo and Dajeeba, two candidates for baptism, and to our Portuguese catechist.

20. Evening had twenty hearers at my lecture at Mazagaum, a larger number than has before attended since the rains commenced.

22. Sabbath. Preached to the natives at the chapel in Mahratta, in the morning, and in English in the evening. In consequence of a Hindoo festival, not so large a number of natives as usual attended. This is the day in which the natives bring the images of the goddess of wisdom, Gunputtee, into their houses, where they are feasted fourteen days; and then they are despoiled of their ornaments and cast into the sea.

26. Bapoo and Dajeeba continue to come and read the Scriptures with me daily. They both profess their belief in Christianity and their intentions to receive baptism. Dajeeba says, "Let my caste take my life, if they choose, for my renouncing Hindooism and embracing Christianity; I had rather lose my life than my soul." He appears more established in the faith of the gospel than ever before.

29. Sabbath. Preached to an unusually large congregation of natives this morning. Several men and women were present, whom I do not recollect ever having seen in the chapel before. I trust an unction from the Holy Spirit assisted me both in preaching the word of life to them, and in supplicating the grace of God upon them. A larger number of scholars and others were present in the afternoon than usually attend that exercise.

Sept. 18. In company with Miss Farrar went to Mazagaum to converse with Mr. S., Mrs. H., and Mrs. C., respecting their Christian knowledge and experience. They have all requested to be received into the mission church at our next communion. In the judgment of charity their Christian knowledge and experience are such as to justify their request and the church's reception of them to her communion. Mrs. H. cannot read, and speaks English very imperfectly. Her experience shows very strikingly that it is the work of the Holy Spirit to enlighten and renovate the soul. Mrs. C. is the wife of Mr. C. who was received into the church two years ago, and who is now employed as a catechist in the mission. They were both formerly of the Romish church.

25. Attended the annual meeting of the Bombay Auxiliary Bible Society, held at the vestry of St. Thomas church. Several resolutions were passed, and speeches made by the movers. The operations of this society are increasing yearly, and they will continue to increase till the word of life is put into the possession of these millions of inhabitants.

30. Visited schools—taught the people by the way side—prepared matter for the press—examined proof sheet, &c.

Oct. 3. Sabbath. Preached in the morning to the natives; in the afternoon attended to the catechetical instruction of the schools; in the evening Rev. Mr. Hughes, of the Welch Calvinist Methodist church, preached, after which Mr. S., Mrs. H., and Mrs. C., were received into the church by taking upon them the covenant. Then the sacrament of the Lord's supper was administered by myself. Twenty-two communicants, members of four different denominations,—viz. of the mission church fourteen, of the Scottish church six, of the Welch Calvinist Methodist church one, and of the church of England one.

Dewallee Festival.

15. The great Dewallee festival, which is observed by all classes of natives, com-

menced to-day, and will continue three days. It being the commencement of their commercial new year, all business in all mercantile houses, and indeed in every department, is suspended. During this festival, gambling and all kinds of licentious pleasures may be indulged with impunity from the laws. At evening the streets are illuminated and thronged by all classes of people.

16. After tea took a walk through the streets and bazars. Every temple, house, store, grog-shop, &c. is more or less decorated with paintings, pictures, and looking-glasses, and brilliantly illuminated according to the taste, or ability, or liberality of the occupants. Some of the large and lofty houses of the more wealthy natives are magnificently adorned with choice paintings from Europe and China. Probably the expense of the paintings, mirrors, chandeliers, and lamps, in one of these native palaces, exclusive of the oil consumed and the expenses of a rich entertainment; amounts to not less than 50,000 or 60,000 rupees; perhaps 100,000. The principal streets connected with the bazars were so crowded with natives, on foot and in carriages, as scarcely to admit of passing. Sweetmeats of various kinds, and all sorts of toys were exposed for sale. On the whole, I never before witnessed a scene which would compare with it in variety and splendor. I say splendor, because the millions of lamps lighted up through the city, and the reflections of the mirrors spread a glowing atmosphere over and through the city, above which darkness brooded; and in which the splendor and riches of a little busy world were exhibited. But alas! how short lived the scene at which so many thousands of mortals gaze with wonder! In less than five short hours light will have disappeared, and the whole scene be enveloped in darkness. An apt emblem of the greatness and glory of man—for a time it may dazzle, but while mortals gaze and wonder it is gone.

17. Sabbath. Preached to an unusually large and attentive assembly of natives, among whom were twelve lame and blind female beggars, and eighty girls belonging to our female schools. My subject was the love of God towards men as displayed in giving his Son to die for their redemption.

24. Sabbath. In the morning preached to the natives. Nearly 200 females belonging to our schools attended, and a larger number of other natives than usual. The number of hearers has been increasing for several weeks past.

After mentioning that the Bombay Missionary Union met on the 23th, Mr. Stone gives the following particulars from the reports respecting the several missions connected with that Union.

During the past year one Hindoo and one Roman Catholic convert have been admit-

ted to the Scottish mission in the Konkan. Two of the Hindoos, who were received into their communion by baptism the preceding year, had been excommunicated for gross misconduct. They have recently manifested some tokens of repentance. They have at present five inquirers and candidates for baptism. The London mission at Surat have received none to their communion, but have three interesting cases of inquiry. Their schools and other missionary operations are encouraging. The American mission at Bombay have received three persons to their communion by a public profession of their faith; one of whom is a European who has resided in India 43 years, one a convert from the Romish faith, and one from the Mohammedan faith. They have now two interesting candidates for Christian baptism. Their schools and other operations are nearly the same as reported last year.

30. At evening a public meeting was held at Mr. Wilson's for thanksgiving and praise to God for disposing the hearts of the British rulers here to abolish the horrid rite of suttees.

31. Sabbath. The Rev. Mr. Mitchell preached to the natives at our chapel in the morning, and Rev. Mr. Fyvie preached in the evening; after which the sacrament of the Lord's supper was administered in behalf of the Mission Union by Mr. Wilson. Twenty-eight persons, of three different denominations,—viz. of the Congregational church fifteen, of the Scotch kirk eight, Episcopal church five—united in celebrating the ordinance. Of these, eleven were European and American missionaries, and three native and Portuguese catechists.

Nor. 4. Business meeting at my house. Appointed the first Sabbath in December for the baptism of Dajeeba, a Hindoo of the Purbhoo caste, who has been in a course of Christian instruction more than a year.

10. While examining one of our schools in the morning, a Hindoo man presented me a letter written in Mahratta, which on reading I found to be a request that he and his wife might be received into the Christian religion by being baptised. He stated that for two months past he had come to the house of Dajeeba, one of the candidates for baptism, and received Christian instruction from him. They say they believe Hindooism is false and the Christian religion true; and, therefore, desire to forsake the one and embrace the other. On conversing with them, I found, though they had acquired some knowledge of Christianity, their views of its nature and doctrines were very obscure, as must be expected of those who have but just begun to rise from the darkness of paganism, in which they have groped all their life time, and to receive the feeble rays of gospel light which have come to them only through the mind of one who is himself but imperfectly enlightened. I told them I would give them

instruction daily, if they would call at my house, and when they should give us satisfactory evidence of having become real Christians, we would comply with their request. I have seen the man several times at the school before, and noticed that he was very attentive to my instructions to the children. He has attended at the chapel a few Sabbaths past, but I never conversed with him before. How this should happen I know not, as it is my usual practice to converse with all strangers whom I find in the school room. This is the first native Hindoo female who has requested baptism from us.

13. Bapoo left us to return to his family at Parnwell, professedly to give his wife Christian instruction, and prepare her mind to consent to his receiving Christian baptism. He hopes to persuade her, at least, to renounce caste with him, so that they may live and eat together. Gave instruction to Dajeeba and several teachers who called with him. At evening preached to several natives who had assembled in one of our schools. Among them were the man and woman who applied for baptism. I conversed with them individually. They appear to be sincere inquirers after truth, though their minds yet are awfully dark. May the Spirit of the Lord, whose office it is to enlighten and renovate the soul, be their teacher and sanctifier.

14. Sabbath. About 200 persons were present at the Mahratta service at the chapel this morning; eighty of whom were girls belonging to our female schools, ten or twelve lame and blind female beggars, and Dajeeba's mother, who said a few weeks since that her son might become a Christian if he would, but she was determined to die in the religion of her forefathers. She has now become a constant attendant at the chapel. The woman who applied for baptism was also present. Above 200 lads attended the service for the schools in the afternoon, and about forty other persons.

15. Commenced a religious exercise at my house, to be held daily at ten o'clock, for the particular benefit of inquirers after the right way, natives connected with my family, the teachers of my schools, and others who may feel disposed to attend. I propose to have all present, who are able to read Mahratta, read one or more chapters daily in the New Testament, concerning which I question them and explain the meaning. Then we all kneel and pray. We read this morning the first and second chapters of Matthew, and had a very interesting season.

16. Bapoo, who left me several days since to visit his family at Parnwell, in order to give his wife Christian instruction, returned to-day, and says she is quite unwell, and is now residing with her father, who is a physician. He says she was not able to receive Christian instruction, and

therefore he has not made up his mind when to be baptised. I advised him to return to her and give her instruction as she should be able to bear it, for if she was dangerously sick, so much the more need to communicate to her that knowledge by which alone she can be saved. What he will do I know not. He seems much cast down. I suspect, though I have not asked him the question, that her friends have told Bapoo that, if he violates his caste by uniting with the Christian church, his wife shall not live with him. He asked me what he must do, if his wife should determine not to live with him, in case he joined the church. I referred him to what Christ said was necessary to be done in order to be his disciple.

China.

JOURNAL OF MR. BRIDGMAN.

The Foreign Factories.

A brief notice of the spacious trading houses, occupied by merchants and agents from foreign nations, and where all the foreign business is done, may be interesting. They are situated just without the city of Canton.

Feb. 26, 1830. The foreign factories, in one of which we now have our home, are but a little distant from the southwest corner of the city; in lat. 23 degrees 7 minutes, N. long. 113 degrees 14 minutes east of Greenwich, on the north bank of the river, which is here, perhaps, fifty rods wide. By the Chinese they are called, *Shap-sam-hong*, "the thirteen factories." They lie nearly east and west, forming an oblong, about 45 by 30 rods, parallel to the river. With the exception of two or three narrow streets, they make one solid block. Each factory extends in length through the whole breadth of the block, and has its peculiar name, which, if not always appropriate, is intended by the Chinese to be a fortunate one. Thus the Dutch they call, *Tseep-e-hong*, "the assembled righteousness factory;" the English, *Poic-wo-hong*, "the factory that ensures tranquillity;" the American, *Kwang-yunc-hong*, "the factory of wide fountains;" and so of the others. Each is divided into four, five, or more houses, and each factor occupies one or more of these according to circumstances. They are all built of brick or granite, two stories high, and present a rather substantial front; and with the flags which are usually hoisted before them, form a striking, and to the stranger a pleasing contrast with the national ensign and architecture of the "celestial empire."

Visit to an Idol Temple.

March 3. Visited the idol temple on the island opposite the European factories, commonly called the *Honam-Jos-house*. Jos is

a Chinese corruption of the Portuguese word Deos. It was here, in 1817, that the gods and deified heroes of the "middle empire" gave place to Lord Amherst and suite; and where the chaplain of that embassy administered the sacrament of the Lord's supper. Dr. Morrison, who was a member of the embassy, and had his residence with Lord A. in one of the apartments of the temple, was with us and pointed out and explained the various parts and inscriptions of the buildings.

This is doubtless one of the largest and most magnificent temples, of which there are great numbers in and about the city of Canton. It includes a large area of several acres, surrounded by a high wall. The number of priests at the present time is more than one hundred and fifty. The idols are numerous and some of them huge and ugly. The buildings consist of pavilions, halls, cells, &c. One of the largest is called "the great, powerful, and precious palace," and contains the three precious Budhas; the past, present, and to come; three large images of the god arranged along side each other; and on either side, to the right and left, are paraded eighteen other images, the disciples of Budha, called *Shap-pat-lo-han*. The Tartar family now on the throne of China, says its monarchs are the *shap-pat-lo-han* of Budha, appearing again in the world, according to their ideas of Metempsychosis.

In one of the apartments which we visited, there is a printing-office, with a large amount of wooden stereotype; and also a book-store, in which are religious and moral books for sale. We went also to the apartments of one of the priests, whose servant had been our guide. He immediately ordered tea and sweetmeats, and invited us to eat and drink. He conversed fluently with Dr. Morrison in the Mandarin dialect, making many excuses for his homely fare, &c., and appeared ignorant both of this world and the next. We thanked and rewarded him for his hospitality; and left him as we found him, a poor, miserable idolater.

As we passed out, it not being the hour of worship, we saw only a few women and children lingering about the shrines of the gods. It is, indeed, painful to the heart to survey such scenes; but how woful to engage in them, and like the men of Rome, change the truth of God into a lie, and worship and serve the creature more than the Creator who is blessed forever. Amen.

Punishment of Criminals.

May 6. Saw a Chinese suffering punishment for having stolen a child. He was marching through the streets, at the sound of the gong, with soldiers before and behind him, and with a couple of flags, one in each ear. Kidnapping is not unfrequent even in Canton. Hundreds of children are

annually carried off in this way, and as a local magistrate expressed it, "their parents never see them to the day of their death. The greater part are sold for domestic slaves, or for play actors and prostitutes; but still worse, some being whipped and bamboosed, die of hunger and fill a ditch."

At eleven o'clock A. M., two young men citizens of Canton, were beheaded on the south side of the city, just without the gates, near the river. During the year 1827, more than two hundred suffered death at the same place of blood, not a mile distant from the foreign factories. This year the number is likely to be much greater. Robbery and murder seem to be the most common crimes; for which decapitation and strangling are the most common punishment. The executioner prepared himself for the deadly scene by taking intoxicating drink mixed with gunpowder, and by the frequency of the bloody work exults in it, and sometimes even eats the vitals of the wretched victims.

Bazar.

JOURNAL OF MR. ABEEL.

[Continued from p. 378 of the last volume.]

THE voyage of Mr. Abeel from Canton to Batavia was noticed in the number for December. While he remained at the latter place, on his way to Siam, he was kindly entertained with Mr. Medhurst, of the London Missionary Society, and engaged with him in missionary labors in the vicinity of the city, and in making tours to different parts of the island, and in acquiring a knowledge of the Fokien dialect of the Chinese language, which is spoken extensively in Siam, and in the islands of the adjacent seas.

March 12, 1831. Another delightful visit to the market places mentioned under date of Feb. 5th. In the course of an hour sixty tracts were distributed, including ten gospels of Matthew, ten sermons on the mount, the same number of hymn-books, and about thirty copies of an account of the conversion and martyrdom of the two Arabs, Abdalla and Sabat. The natives generally show a decided preference for those books, which contain the most pages, and present the neatest appearance. This is probably among the reasons why they are more readily received now than before, but we feel thankful that so many are distributed, and encouraged by the belief that not a few of them are read.

16. Arose very early, and rode about ten miles in the country to visit a bazar. As the village is principally inhabited by Chinese, we took about thirty tracts in their language, and as many in the Malay. The crowd was not great, although the books were soon distributed. After pro-

claiming the truths of the glorious gospel in every part of the assembly, we returned. The country is in many places pleasant, and the ground more elevated than at Batavia. In the afternoon dined, and spent a few hours in the company of the Resident of Pontiana. He thinks the island of Borneo eligible as a station for Christian missions. His assistant at Sambas, who has had much opportunity of judging of the dispositions of the Diaks, was so strongly persuaded of their readiness to be relieved from the yoke of their Mohammedan rulers, that, being a Catholic, he wrote to the Propaganda at Rome, in 1824, on the subject. Nothing has been attempted, at least no missionaries have been sent. The number of Diaks is probably 200,000; and 300,000 Chinamen inhabit the same section of country, besides a considerable population of Mohammedans. The most authentic account of the Diaks, I have had extracted from the journal of a recent traveller, and I believe the only one who has lived to give an account of this strange people.

21. In our round to-day we met a Chinaman from the province of Teochu, who related some of the cruelties practised upon the female infants of the common people in his native place. The custom of infanticide, he assured us, was almost universal among this class of the community. If the father supposes that the marriage portion which he is likely to receive for his female child will exceed the necessary expense of her subsistence, she is allowed to live; but if he apprehends straitened circumstances in the interval, or a failure at the time, there is no salvation. The disproportion of the sexes is so great, that, in a village of 3,000 men, not more than 300 or 400 can procure wives. If you remonstrate with them on the barbarity of the custom, they reply with the most unnatural apathy, that rice is dear, and no benefit will accrue to them from raising their children. As soon as they are married, they become the property of another, and as they are not allowed to marry relatives, or even those of the same family name, they join another clan, and support them in their rivalry. Surely the dark places of the earth are full of the habitations of cruelty.

22. Arose early and rode about eighteen or twenty miles to a village called Tang-grang, inhabited principally by natives and Chinamen. The Amboynese convert, to whom reference has been made, started yesterday afternoon with 200 Malay tracts, and as many Chinese. On our arrival we found him surrounded by natives, and engaged in his master's work. The scene was one of lively interest. The concourse was large, and nothing prevented the teacher from the utmost liberty of action. Wherever he took his station, crowds resorted and listened with attention. That the truth might be more widely proclaimed, every part of the bazar was visited, and in

the course of two hours every tract disposed of. The books might have been distributed in less time, and probably double the number would have found the same reception. The seed is thus scattered, and though others may enter into the labors of those now engaged, yet we believe that they that sow, and they that reap, shall rejoice together.

Among the objects of Chinese idolatry, was a strange figure, which we saw nowhere but in the schools. It was said to represent an astonishing genius, who appeared in China, and by the might of his intellect, soon obtained the highest literary honor in the empire. Such a mark of respect they imagine will secure a corresponding favor in return, and result in the mental illumination of the scholars. There was much of that melancholy interest on the road, which is felt, when passing through the deserted ruin of a once populous city. Extensive avenues of trees, courts overgrown with shrubbery, and gate posts still standing, mark the situations, where, in days of eastern prosperity, large mansions appeared. Scarcely a house of any magnificence is left.

25. Spent an hour this morning in conversation with a number of Cochinese, engaged on a trading expedition to Java. It was conducted partly in French, a smattering of which they had acquired from the Catholic priests, partly in Malay, probably picked up at this island, and partly by means of the Chinese written characters. They professed the Catholic religion, and betrayed a degree of bigotry and caution, which had no doubt been inspired by their calculating leaders. To employ their own expression, there were thousands upon thousands of Catholics in the country, and priests from France, Portugal, Bengal, and America. They also referred to converts belonging to different orders of monks. It was very evident from their questions and remarks that they had been apprized of the missionary exertions of Protestants, and prepared for a probable encounter. A tract was adduced, containing nothing obnoxious to papists, or rather nothing intentionally so; but their imagination soon furnished it with the most pernicious doctrines. Not a page was read before they were acquainted with its contents. Their principal objections to the religion of the Dutch and English were, the want of celibacy in the priests, and auricular confession in the people. They spoke of the instructions they had derived from catechisms, such as the frequent worship of "la tres Sainte vierge;" but when asked if they had ever read the Bible, they replied in Chinese, "It is forbidden," in French "contraband." One of them inquired of Mr. Medhurst, how many disciples he had. The indirect reply was, that he deemed something beyond the mere profession to be indispensable to true religion, and consequently never included

in such an estimate, those who were not sincere. "Ah!" said the shrewd inquirer, "the fault is in your doctrines. If they were true, there would be no want of genuine disciples." He was asked what he considered truth. "Oh," said he ironically, "Your books are full of it." But, we replied, you know nothing of our books, and how are you qualified to condemn them. "I have no time," said he, "to prattle any longer with you;" and only remained to hear that the truth was sufficiently important to demand his time, and that a good man would make it a matter of most diligent inquiry.

This then is the effect of Romanism, falsely called Christianity; this the barrier it erects against the pure doctrines of the cross. If the word of these men can be relied on, how widely prevalent must be its errors, and how anti-christian its influences in Cochin-China.*

29. Having made arrangements to take a tour of sixteen or eighteen miles in the country, we arose this morning and commenced our journey by the light of the moon. On account of the frequent rains and the bad state of those roads which are not repaired at the expense of the government, we were obliged to exchange our mode of conveyance, after the first four miles, and proceed the rest of the way on horseback. Such was the depth and tenacity of the mud in many places, that our ponies were almost fixed; and the bridges, covered with a wicker-work of bamboo, were so smooth and wet, that once my horse slipped, and was down in an instant. By the kind interposition of the Lord, I stood at his side, before he touched the ground, and thus escaped having my limbs crushed by the fall.

There was nothing remarkable in the face of the country. The land was generally level, the smaller elevations being selected as the site of their villages, and the low ground covered with rice. We passed near the residence of one of the former rajahs of the island. The only insignia of royalty are three or four beautiful trees always planted before the houses of native princes. A young man of the family, attended with one servant, came out as we were opposite the establishment, and rode some distance in company with us. His principal garment was of colored calico, and though he rode on a saddle, he filled the stirrups with his bare feet. He conversed sensibly, on the subject of religion, and though a professed Mohammedan, did not attempt to reconcile the absurdities of some of the prophet's notions. He received a Christian publication without hesitancy.

About nine o'clock we reached a small settlement of Portuguese, whose ancestors by the might and power of the sword,

were obliged to renounce the Catholic faith, and embrace Protestantism. Having left word that we would return in time for Mr. Medhurst to preach, we continued our journey about three miles farther, to the market place. This part of the country was adorned with the most extensive groves of coconut trees I ever beheld. The oil of this nut is in great demand among the natives both for cooking and anointing their bodies.

By the time we reached our destination, the sun was very oppressive. The sheds under which the natives were assembled afforded some relief to it: withering rays, and enabled the laborers to pursue their work. Mr. M. and the Amboynese, spent two or three hours in conversing, and distributing tracts. The crowd was not as great as in other places we had visited, and the scene not as lively. All the books, however, were distributed with but little difficulty. Among the crowd we observed two young men, in dress and appearance above the ordinary class, whose conduct betrayed an opposition to our object. Having watched their suspicious movements, and found they were not satisfied with the tract they had procured, but were impudent in helping themselves to others, Mr. M. took from them what they had, and refused them a single one. This determined measure had the effect, for they soon disappeared.*

We returned to the Portuguese settlement about mid-day, and after refreshing ourselves with an hour's sleep and a frugal repast, we were invited to the house of God by the familiar tones of the church going bell. Its sound echoed strangely amidst these wastes and wilds of heathenism. About thirty persons convened in an old building, erected in 1674, after the ancient style of Dutch architecture. Mr. Medhurst addressed this small audience upon some of those impressive truths of Christianity which it was too evident the most of them knew only in profession. To me the scene and its associations were peculiarly solemn. Before the door, lay the bones of a missionary, whose labor had closed, and whose spirit had passed into its eternal state. Those who had been accustomed to worshipping God in this place had gradually dropped into the grave, until the seats were almost vacant. It was strange to find a church in such a sequestered and benighted place, and much more strange that, for more than a century and a half, its light should have shined so dimly, and the darkness around it remained so gross.

* Since writing the above, ten Catholic missionaries, including four natives and six Europeans, have arrived at Batavia on their way to Cochin-China, according to their statement.

* We have since been warned against purchasing provisions from the natives, as has been our custom, should we repeat our visit; but we regard it as a vain threat. It is impossible for them to determine where we may prefer eating, and the expense of destroying the whole quantity of provisions in every part of the market place, beside the self-denial required in those who depend upon these very tables for sustenance, renders it utterly impracticable.

I was grieved to learn that the missionary considered himself as under no obligation to preach to the natives, and that their feet were not allowed to tread the threshold of this sacred place. No wonder its own children had dwindled to a handful, and the candlestick been well nigh removed out of its place. He that watereth shall himself be watered.

April 5. To-day is the commencement of the *tsing-ming* season with the Chinese, when they repair to the graves of their deceased relatives and sacrifice to their manes. Desiring to improve the opportunity of usefulness, we visited the largest cemetery in the neighborhood of Batavia, and spent part of the morning in conversation and distributing tracts. Many thousands were present and the whole scene presented a confused mass of heterogeneous characters and things. None of that solemnity or sadness of association, which are generally connected with the place of the dead, and which might be thought to result from communion with invisible spirits, could be discovered. The graves were, with perhaps a few exceptions, adorned with colored papers. One of the tombs containing the dust of a mortal of earthly distinction, was covered with mats, and converted into a scene of pompous ceremony, and shameful carousal. This tomb was more magnificent than any thing of the kind I saw in China. It occupied enough ground to bury a hundred men in ordinary graves, was composed of a high and spacious mound with a platform of cement in front, surrounded with a wall, and decorated with pilasters of the same material. Two hideous stone figures, more like lions than any other creature of earthly shape, were seated on pedestals to guard the entrance. On the platform, covering an area of probably fifty feet by twenty, was spread a table with a great variety of viands, fruits, preserves, &c. denominated sacrifice to the dead, but designed to gorge the living. Before the table two men were kneeling, one with his head in contact with the ground, the other holding a small tablet in his hand, from which he read for the information of the departed spirit the devotion of the relatives and their desire to be reciprocally honored. The tablet was repeated in a corruption of the Mandarin dialect, which is generally considered the most dignified expression of the Chinese character. When this was performed the men arose; the assembly began to talk and laugh; the music struck up; and the dead appeared to be forgotten. We did not remain to witness the revel which ensues, and which adds so much zest to the observance of this ceremony. The tombs of the wealthy generally face a pond of water, and extend to its edge.

The Chinese have a strange superstition about what they term *Fung-shuy*, an expression meaning "wind and water," and applied to the science of determining the

site of buildings and graves. When the dead are displeased with the situation of their sepulchres, it is supposed that some temporal calamity, generally a defeat in money projects, is the certain evidence, and punishment. A small temple is erected on the ground, most frequently dedicated to "the god of happiness," and believed to conciliate the spirit of the place.

In one of the idol temples belonging to the Budh sect was a number of old stone images, representing Budh, Vishnu, Scheva, Ganesa, Doorga, and other figures of Hindoo origin. These had been thrown aside upon the introduction of Mohammedanism, and afterwards procured by the Chinese. Before the temple were stages erected, and children acting in the most unmeaning style for the amusement of the populace.

Mr. Medhurst was interrupted in publishing "the glad tidings of great joy" by a deranged Chinaman, who has either conceived a strange disposition to imitate the missionary, or been incited by wicked men or devils to oppose him. He appeared with a book in his hand, and after the manner of Mr. M. pretended to quote a text and explain it to the people. He generally conceives a most absurd sentiment, which he gravely repeats in the reading dialect, as though borrowed from some sacred book, and then descants on its meaning in the colloquial dialect. His conversation to-day was so obscene that we thought it prudent to leave him. Many sentiments were uttered and books distributed before we returned. The Lord in mercy shed down his enlightening Spirit, that the living may be instructed to pay due regard to themselves, and not waste their time on those who heed not their folly.

[To be continued.]

Sandwich Islands.

EXTRACTS FROM A GENERAL LETTER OF THE MISSIONARIES, DATED JUNE 28TH, 1831.

By the arrival at New Bedford of the ship Columbus, Capt. Osborn, letters have been received from the missionaries at the Sandwich Islands of as late a date as September 14th, bringing down the history of the mission more than eleven months later than the last published accounts.

It is also learned by this arrival, that the Rev. Messrs. Baldwin, Tinker, and Dibble, and Mr. Johnstone, with their wives, who embarked at New Bedford, on the 28th of December, 1830, in the ship New England, Capt. Parker, reached the Islands on the 7th of June following, after a very comfortable passage of 161 days; during which they experienced kind treatment from Capt. Parker and the officers of the ship.

At the general meeting of the missionaries which occurred soon after the arrival of the New

England, the location of the several members of the reinforcement was agreed upon. Mr. Johnstone is to reside at Honolulu to aid in the secular labors of that station. Mr. Baldwin is to reside at Waimea, the new station for invalids, on the island of Hawaii, with reference to the medical wants of that station. Mr. Dibble is to reside at Hilo, to which station Mr. Green is also to remove, while Mr. Goodrich is to take charge of the press at Honolulu, during the ill health of Mr. Shepard. Mr. Tinker is to remain for the present at Honolulu, with reference to his proceeding to the Washington Islands, should Providence open the way for the establishment of a mission there.

The general state of the mission, as well as its progress in the several departments of preaching, education, printing, and the preparation of books, will be exhibited in the extracts which are subjoined. The general letter from which they are taken was written immediately after the annual meeting of the missionaries for consultation and the transaction of business, which was held at Honolulu, beginning on the 15th and ending on the 28th of June.

Health of the Mission Families.

Having been brought by a merciful hand to another general annual meeting of our mission, we are in a special manner called upon to unite our thanksgivings to the great Lord of the plenteous harvest for the gracious smiles and undeserved favors he has been pleased to bestow upon us since our last general letter, of January 1830, was addressed to you.

It is with gratitude we desire to say, that you may join your thank-offering with ours, that, though every department of labor in our mission has been prosecuted with as much vigor as at any former period, yet the general health of the missionaries has been, with one or two exceptions, wonderfully sustained. The strength of some has been increased, and the constitution of but one appears to have been materially impaired. For a little season the mind of Mrs. Goodrich was slightly affected by disease, but by a visit from her station to Lahaina she derived much benefit, and is now mercifully restored. Mr. Shepard has, with little interruption, continued his labors through the year, and though we hope he is not laid aside from usefulness, yet his health has so far declined, as to have induced his brethren to release him entirely from the responsibility of taking charge of the printing-office, and to encourage him to seek rest and refreshment at some of the other stations. Yet his attachment to his work and the importance of his services seem to render it difficult for him entirely to remit attention to it, until his place can be well supplied; at least so long as he is able to leave his

couch, and walk about, and spend an hour or two each day in the office.

Preaching and Admissions to the Churches.

You will rejoice that at all the permanent stations preaching has been maintained, and listened to as usual, and that for a considerable part of the year 1830, it was maintained at Wailuku on Maui, and at Waimea on Hawaii, where there appears the same encouragement to preach the word, to be instant in season and out of season, as in every other place where the doctrines of the cross have been faithfully exhibited in the isles of the Pacific. While your missionaries have been holding forth the words of truth, we trust the Spirit of God has in not a few cases made it the means of sanctifying the sinner and edifying his people. All the churches have received considerable additions during the period in question, amounting to 236. Good attention has been given by the people to inquiry and prayer meetings and other means of improvement.

Churches.	Admitted since last yearly meeting.	Total ad.	Candidates.	Suspended.
Tauai,	24	39		
Honolulu,	70	136	26	
Lahaina,	56	98		1
Kailua,	31	74	24	2
Kaawaloa,	41	58		3
Hilo,	13	14	22	
Waimea,	1	1		
	236	430		

Schools.

The attention to schools at all the stations has been sustained; at Oahu and Tauai it has increased, and the progress in many of them has been desirable, though for the want of competent teachers, by no means so great as might otherwise be expected.

	Schools.	Learners.	Able to read.
Tauai,	200	9,000	3,500
Honolulu,	250	10,336	5,443
Lahaina,	173	11,000	
Kailua,	50	3,814	722
Kaawaloa, (estimate)	60	4,400	unknown.
Hilo,	83	7,587	unknown.
Waimea,	145	4,595	961
	961	50,732	

While the population remains the same the number of schools and learners cannot be expected to increase much. More than one fourth of all the people are now enrolled in the schools. The measures contemplated for raising the qualifications of teachers and for introducing a more extended system of study into the schools will be noticed hereafter.

Printing and Preparation of Books.

Previous to our last general meeting our printed works for the benefit of the schools and readers amounted to about 700 pages of

matter and 10,000,000 pages of printing. Since that period we have added more than 400 pages of matter, and printed 7,398,000 pages; making an aggregate of 1,100 pages of matter and 17,398,000 printed at the Islands. During the period under review, the New Testament from 1 Corinthians to the end of Revelation has been translated, and the printing of it carried on in successive portions from Romans to 1 Thessalonians; and it is in progress still. The history of Joseph, or the last thirteen chapters of Genesis, have been re-translated and printed. The first eleven and last four chapters of Joshua have also been translated and printed. A tract from Numbers and Deuteronomy has been translated. Some advance has been made in a tract on arithmetic. A tract on geography has been written; a work on Scripture history of 192 pages 18mo. has been finished and printed. For this we shall need an ample set of cuts for a second edition. The geography, arithmetic, and the remainder of the New Testament, and the whole book of Psalms we hope to see through the press during the present year. For the geography we hope you will send us cuts, also, as soon as they can be procured.

The following tabular view will exhibit the works printed with the number of copies and pages of which the editions consist, since the last statements were made on the subject.

	Pages.	Copies.	Pages.
Scripture History,	192	10,000	1,920,000
First book for children,	36	25,000	900,000
Epiistles, Rom. to 1 Thes.	108	10,000	1,080,000
Spelling book, (6, 7 & 8 eds.)	8	50,000	400,000
Appendix to do. (3d ed.)	8	10,000	80,000
Minutes of Gen. Meeting,	44	30	1,320
First 23 Psalms,	24	10,000	240,000
Hymns, (5th ed.)	108	10,000	1,080,000
Joseph, (2d ed.)	60	10,000	600,000
Luke, (2d ed.)	72	4,500	324,000
Joshua,	64	10,000	640,000
Catechism, (4th ed.)	8	10,000	80,000
Various small works, amounting in all to			53,960
Total,			7,398,580

Adding to this 397,000 copies and 10,287,800 pages previously printed at the Islands, and the 3,345,000 of pages printed in this country, consisting of a large edition of the gospels of Matthew, Mark, and John, and two or three tracts; the whole number of pages printed for the people of the Sandwich Islands is raised to 21,031,380 pages. Reckoning all the works printed in a continuous series, the number of pages in the series would be about 1,230.

From the statements made here, viewed in connection with those made at p. 316 of vol. xxiv. and at p. 115 of the last volume, and with the arrangements for translation contained in the summary given below, it will be seen that nearly the whole New Testament has already been translated and printed in the Hawaiian language; that the five books of Moses, and the

book of Joshua, with twenty-three Psalms, have been translated and printed entire, or that copious tracts have been composed from them, presenting a full view of the history and the instructions they contain; and that all the other historical books of the Old Testament and the remainder of the Psalms are in the course of translation, and may be expected soon to be published. A large portion of these are already in extensive circulation among the people.

The following plan for translating and preparing books, during the current year, was adopted by the missionaries at the general meeting, and the various parts of it assigned to the several members of the mission to be executed.

1. That the assignments of the last year, remaining unfinished, and now in the hands of the translators, be continued as before.

2. That Messrs. Richards and Andrews be requested to translate the books of Judges and Ruth, and the last 70. Psalms, beginning at the 81st.

3. That the book of 1 Samuel be assigned to Mr. Thurston for translation.

4. That the book of 2 Samuel be assigned to Mr. Bishop for translation.

5. That the Psalms from the 23d to the 81st, and the first book of Kings, be assigned to Messrs. Bingham and Clark for translation.

6. That Mr. Bingham be requested to prepare a grammar of the Hawaiian language.

7. That a committee of three be appointed to devise a plan for making a Hawaiian vocabulary, and assigning the different parts of its execution to different individuals, and then of revising the work for the press.

8. That Mr. Richards be requested to collect and prepare for the press a volume of practical and doctrinal sermons in the Hawaiian language.

9. That Messrs. Whitney and Gulick be requested to prepare a tract on civil history, and Mr. Green a tract on ecclesiastical history.

10. That the above works be revised in the same manner as were the translations of the last year.

11. A work on book-keeping to Mr. Chamberlain.

12. A Sunday school tract to Mr. Rugles.

13. A tract on marriage to Mr. Clark.

14. The committee would further recommend, that the four gospels already published be revised preparatory to the entire republication of the New Testament, in the following manner; viz. That the gospel of Matthew be assigned to Mr. Bishop; that the gospel of Mark be assigned to Mr. Richards; that the gospel of Luke be assigned to Mr. Bingham, and the gospel of John be assigned to Mr. Thur-

ton: and that each gospel after passing from the hands of the revisor, shall be submitted to the review of the other three before it be transcribed for the press.

Messrs. Richards, Andrews, and Bishop were chosen the committee recommended in the above report.

Prevalence of the Christian form of Marriage.

The great change in the domestic habits and relations of the islanders which has been effected by the introduction of Christianity has often been mentioned. Five or six years ago the Christian form of marriage was unknown on the islands. Nor was there any other form that could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence, leading to great misery and great moral pollution. Now, probably few persons who would be called respectable on the islands, residing within a day's journey of any of the stations, can be found living together as heads of families, who have not been solemnly married in the Christian manner. Instances are rare where the marriage contract is grossly violated. During the year now under review marriages were solemnized as follows:

At Taui,	200
Honolulu,	437
Lahaina,	600
Kailua,	160
Kaawaloa, all by Naihē.	
Hilo,	251
Waimea, principally by Kuakini.	

Naihē and Kuakini are the chiefs in the districts where Kaawaloa and Waimea are situated. At the five stations where the numbers are mentioned the total is 1,678. As the population about Kaawaloa is numerous, and about Waimea considerable, the whole number of marriages at the seven stations is doubtless more than 2,000.

Reception of the Reinforcement.

By the same merciful hand which has protected and sustained your missionaries and their families during the period under review, has been brought to our waiting and expecting shores the third reinforcement of the mission, kindly and seasonably sent forth under your auspices, and received with gladness by their predecessors, and with a hearty welcome by the rulers and the people of the land. After a safe and comfortable passage of 161 days, made pleasant by the smiles of Providence, and the kindness of Capt. Parker and his officers, they arrived on the 7th of June instant, landed on the 8th, and were presented to the king and chiefs, and took up their lodgings with the families at this place.

On the 15th, at the opening of the general meeting of the mission, the instructions of

the Prudential Committee to the members of the new reinforcement were read, and they were united with their predecessors in the duties, labors, and responsibility of the mission.

Communion Season at Oahu.

On the 19th the chapel at Oahu presented a specially interesting scene, when thirty native candidates, before propounded, were baptized and admitted to the native church at this place, consisting now of about 125 members, who now joined with seventeen of the brethren and several of the sisters of the mission in celebrating the Lord's supper. The principal chiefs of the different islands, who are members of the native churches, and others from the other stations were present, and a stranger from Liverpool took his seat with the communicants in this joint celebration of the dying love of him who gave his blood to redeem us out of every kindred and tongue and people and nation. You might have seen, had you been present, Christian brethren met at the table of our common Lord, from England, Scotland, the United States of America, from the Society Islands, and from the different churches at Taui, Honolulu, Lahaina, Kailua, Kaawaloa, and Hilo: all bowing at the same altar, all acknowledging their need of being washed in the atoning blood of Christ, and of being fed with that bread which came down from heaven to give life to the world. You would have been ready to exclaim with sweet and grateful emphasis, The Lord hath done great things for us whereof we are glad, and blessed be his holy name forever. We would thank God and take courage; and we would again humbly ask that the friends of the mission would by no means suspend their earnest prayers, nor remit their best exertions to help on this work, "for there remaineth yet much land to be possessed,"—not only on these shores, where the 400 converts admitted into our churches scarcely diminish the ranks of those that are without, but still more among many of the nations where the Savior is not known at all.

Political Changes on Oahu.

The expedition of Boki and Manuia in search of sandal wood, among the islands of the South Pacific, and the supposed unhappy result of it, were noticed at p. 121 of the last volume. Some remarks were also made, in connection with that account, on the character of Boki, and on his influence as a ruler, and his feelings in respect to the mission. John Adams, or in the language of the islands, Kuakini, who now succeeds Boki in the government of Oahu, joined the mission church nearly two years ago. He has ever been a steady friend of the mission, and done much to aid the stations at Kailua, Hilo, and Waimea.

Since our last general letters there have been some changes in the political affairs of the nation, the results of which cannot yet be known; but it is hoped that a wise Providence has ordered these changes in such a manner, that, at no distant period, the results may be most happy. They have been attended with mingled emotions both in our bosoms, and in those of the rulers and people, and in those of the foreign residents; and it is not easy to tell what kind of feeling has predominated. The long absence of governor Boki and the crew that sailed with him, and the probable total loss of the vessel and all on board; the certain loss of Manuia and most of the crew that sailed with him, seemed to make it necessary to contemplate some new arrangement for the government of Oahu, which was left in the hands of madam Boki. Such an apprehended change was followed by some warlike preparations by the governess, during the tour of the king and chiefs through the windward islands, and produced no small excitement and concern throughout the whole group; partly because it was feared that the foreign residents would be disposed to join in a resistance to the wishes of the older chiefs, who claimed the right of directing their own affairs. As it turned out at length, the governess was removed, and the control of Oahu publicly committed to Kaahumanu, under whom Kuakini was appointed governor. He immediately proscribed the grog-shops, gambling, and amusements on the Sabbath.

In a private letter written by one of the missionaries in September it is added—

The king committed the government of this island publicly into the hands of Kaahumanu; and Adams, (Kuakini,) formerly governor of Hawaii, was appointed governor. He immediately gave out orders for the suppression of grog-shops, gaming-houses, &c.; and followed up his orders by keeping an armed guard in the streets. Riding on the Sabbath for amusement was also strictly forbidden, and several horses of foreigners were seized in the act of violating the law. They were afterwards given up. All these things put together, as you may well suppose, produced no little excitement.

The salutary laws of the chiefs, designed particularly to restrain the foreigners, met at first with strong opposition; and were afterwards evaded, or not carried fully into effect. Riding on the Sabbath for amusement is, however, entirely prevented, and other vices have received a great check.

About the same time the chiefs, being assembled from the different islands at this place, and others favorably disposed, formed themselves into a temperance society, on the general principle of entire abstinence from the use of ardent spirits for pleasure or civility, and from engaging in distilling

or vending the same for gain. This society, it is hoped, will be a national permanent institution, and a happy safeguard to the present generation and a lasting blessing to future generations; an institution which, though very humble and at present very obscure and feeble, may yet claim kindred with the nobler national temperance society of the United States, which now waves the banner of deliverance to our drowning country, and gives her high-born pledge to stay the glory that was departing from her.

Malta.

CHARACTER OF THE TRANSLATIONS INTO THE MODERN GREEK LANGUAGE.

PERSONS visiting the Levant probably hear a variety of opinions with respect to the style of the translations, printed at the mission presses in Malta. It is presumed that the earlier translations were less perfect than those of recent date, especially in the modern Greek; and that all the recent translations printed at the several mission presses are not equally good. With respect to the translations of Mr. Petrokokino, however, who has been for some years the modern Greek translator for the American mission press at Malta, there is the best proof of their excellence, aside from their popularity in the schools of Greece—the favorable opinion of the excellent and learned professor Bambas, principal of the Greek theological seminary in Corfu. This opinion is given in the following extract of a letter addressed to Mr. Petrokokino, in acknowledgment of a number of copies of the translations sent to him from Malta.

The books you recently forwarded to me, as well as those formerly sent, have been duly received. With regard to your translations, dear sir, all that I have had the honor of seeing have in general pleased me, on account of the purity and perspicuity and sweetness of the style. You have taken the right course, that which our national language pursues in its progress, and there is no doubt but that, with practice and the observation which attends it, you will be making continual advances towards greater perfection. Every language, whatever may have been its original form, as it is an expression of thoughts, naturally follows their state; so that when authors or translators adopt the present state of mental culture in the nation as the standard of their style, as well as of their matter, they cannot fail to become both useful and agreeable. By this general principle, if it be correct, imitation should also, in my opinion, be regulated, in order to be reasonable. I rejoice, therefore, my dear sir, to see that you are one of this number, and pray that the Lord may

give you health and strength in your useful labors.

N. BAMBAS.

Corfu, July 30, 1831.

The following is a note by Mr. Petrokokino.

In my letter to prof. Bambas, I stated that my object was, not to write the language spoken by the Greeks, two or three thousand years ago, nor that which may be spoken by them two or three hundred years hence; but that which is spoken *at present*; making, however, such a difference between the written and spoken languages, as is made in all other languages. I also said, that I had taken as guides Coray, himself, and Hilarion. The latter part of his letter seems to me intended as a reply to my remarks.

Mr. Temple adds—

This kind letter from the professor has been consolatory and encouraging to Petrokokino, as it ought to be. You will know, as well as I, how much to ascribe to the kindness and courtesy of the professor, in these commendatory and encouraging expressions from his pen. For my own part, I am disposed to consider them as the candid expressions of his feelings in reference to the subject.

His undisguised opinion, in such a matter, we should all regard as more worthy of consideration, than whole volumes from the juvenile scribblers and others who undertake to censure what they know not how to improve. On the whole, I feel that our press, like the Mosaic dispensation, *has made nothing perfect*; but I do feel, that we are going on, in a commendable manner, towards perfection, and doing the best we can. I dare not, therefore, allow either myself or the Committee, if it is in my power to prevent it, to be discouraged by any reports to our disparagement in this respect.

It is proper to add, that though we hear complaints of the style of our books, we have not been favored with any corrections, or indeed with any data from which we could ascertain what the radical defects are. Defective as they are, I am consoled, and the Committee has reason to be consoled, with the fact, that they have been widely diffused, and have actually done no small amount of good; and I am persuaded that our feeble labors in this department and in others are destined to accomplish still more good.

Though some dark and threatening clouds sometimes pass over our minds and our prospects, still we are generally cheered with the bright sunshine of hope.

The books in modern Greek, now printed at the mission press, are specially designed for the youth of Greece, and have in general been very acceptable to that class of readers.

Armenia.

EXTRACT FROM A COMMUNICATION OF MR. SMITH, DATED AT MALTA, NOV. 8, 1831.

Toleration of the Russian Emperor to the German Mission.

In the numbers of this work for January and February, some account was given of the origin and progress of the German mission in Armenia, and of the difficulties which had arisen between the missionaries and the Armenian ecclesiastics. This difficulty, it was stated at p. 33, had been referred to the emperor of Russia, under whose jurisdiction it occurred. On his decision, therefore, depended the question whether Protestant missionaries should be permitted to preach the gospel, establish schools, and in other ways exert an evangelical influence in that province. The emperor has taken the subject into consideration and issued his decree, the substance of which has been communicated to Mr. Smith by Mr. Dittrich, one of the missionaries at Shousha.

In forwarding the extracts from Mr. D.'s letter, Mr. Smith remarks—

You will perceive that the missionaries regard the decision as not a little favorable to them; and with the best reason. It attaches no censure or blame to them in any respect. It leaves the field of education open to them, with nothing to oppose but the moral influence of the clergy; and this, according to our own notions, it is not desirable that government should attempt to restrain, or to regulate by force. But the declaration, which, while it does not directly countenance proselytism, leaves an Armenian at liberty to forsake his church, and choose what sect he pleases, is the most important part of the decision, and is unexpected. Unless my information is entirely defective, it is the introduction of a new principle of religious toleration in Russia. It is an important step towards that religious liberty which leaves men to act solely upon their responsibility to God for their religious sentiments. It is a confirmation of the opinions of many, who have known the imperial family of Russia most intimately, that they are really desirous of promoting religious toleration. The decision respecting the press is the imposition of no new hindrance; it is merely saying that the laws respecting the censorship shall remain as they were.

The following is the extract from the letter of Mr. Dittrich, under date of August 4th, 1831.

"Our books have been spread in large quantities through Georgia, Nakhchevan, Erivan, Sheki, Shamakhi, Bakoo, &c. where two young men have travelled with them.

"Government has in a very gracious manner decided in the matter of the accusations, brought forward against us by the Armenian high clergy; that it approves of our schools, but neither can nor will restrain the Armenian clergy, if they endeavor to act against schools directed by men of another and different confession; that it finds no reason to believe that we have tried to make proselytes, yet if a person should be fully determined to leave the Armenian church, the clergy have no right to retain such a one against his will by force, but shall free him immediately to do what he pleases.

"From this, it is clear, that schools and spreading of books, are yet free and open to us, and government wishes not to interfere with them. The opposition at Shousha is grown weaker; and we have five schools, which go on in a pretty peaceable manner. Government has also begun to take notice of them to protect them.

"I am sure that much can yet be done in our place; and letters, which we have often from Bakoo and Shamakhi, show clearly that the awakened souls there go on with firmness, among all the opposition they have to meet with.

"The New Testament (in vulgar Armenian,) is so far finished that when a correct and fair copy is taken, it can go to the press. But where? In Russia it cannot be printed, because the decision of government declares that such a work cannot be done, without the approbation of the Armenian catholics and synod. In printing we are now stopped; because the censure (in the hands just mentioned) is opposing us, and we do not know what the Lord will do."

Cherokees.

EXTRACTS FROM A COMMUNICATION FROM
MR. ELSWORTH.

Sickness and Death of a Cherokee Girl.

THE family to which this girl belonged resided about five miles from Brainerd, but had not availed themselves of the opportunities afforded for obtaining religious instruction, and had not attended meeting at the station for six or eight years. They were thoroughly heathens, opposed to Christianity and missionaries, and strongly attached to the old superstitions of their people. They annually purified themselves in the running stream, attended by their priest or conjurer, to guard against sickness. Conjuring was to them a substitute for religion. The father had said that Christianity was not made for Indians, but for the white people. Mr. Elsworth proceeds—

Sometime in March last, we learned that Lucy, a daughter of this family, was sick

with a pulmonary complaint, and would not probably continue in life. She was visited, but as no interpreter could be obtained, she could not be conversed with. Shortly after she was visited with an interpreter, and conversed with in regard to the concerns of her soul. When asked respecting her views of death, she replied that she had not thought much about it. She was urged to immediate repentance and prayer for a new heart.

On the two or three subsequent visits her greatest anxiety seemed to be, that people should visit her, not to give instruction on the great things of eternity, but to divert her mind from the tediousness attendant on a sick bed. It was not long before she manifested some concern for her soul, and desired to know what she must do. From the commencement of her being visited by Mr. Taylor, (a Cherokee member of the church) as interpreter, it was the invariable practice to have a Cherokee hymn sung and a prayer in Cherokee; and on one occasion she requested that a hymn book should be left with her, so that she could have an opportunity of hearing hymns when people called who could sing. Her favorite hymn now was a translation of that beginning, "Come humble sinner in whose breast," &c.

Her strength was fast declining, and it was evident that she must soon die. Although the subject of death is unwelcome to the living, and particularly to those who are unprepared, still it was felt to be an imperative duty to make known to her what was thought of her situation, and to urge her to an immediate preparation for death. Her mind was easily brought to look at her state, as she had already anticipated that she had not long to live. There did not, however, appear to be those clear views of the nature of sin and the depravity of the heart, that were desirable; still there seemed to be some conviction of sin, and a desire to be released from its power. In reply to the question, How would you live if God should spare your life? she said, "I should try to serve him." She repeatedly and solemnly warned her parents and the family to forsake the ways of sin and seek religion, if they hoped to meet her in another world. At one time on visiting her, she said, "I have given up the world, I have no desire to stay; I wish to spend my remaining days in the service of the Savior, and in thinking of him. I am not afraid to die." She was asked, Has this been your feeling all the time? "No, I was once afraid to die." The inquiry was then made, Why are you not afraid to die now? She replied, "Because I think the Savior will take me to himself."

Such instruction was given as was thought best suited to the state of one soon to enter the eternal world. Much of her time, when circumstances permitted, was spent in prayer; and at one time she complained of being disturbed by the children

around her. She had now become too weak to sit up, and was much distressed for breath. Early in the morning of the 12th of May, the father came to the station and said that Lucy was supposed to be dying, and had sent him to procure some grave-clothes. He was told that some of the family would be at his house soon to bring the clothes. On arriving at the house Lucy was still living, and perfectly sensible, but seemed to suffer great pain, and was able to converse but very little, on account of the extreme soreness of her throat. She very soon requested that the Cherokee hymn should be sung, translated from that in English, beginning "Blest be the tie that binds," &c.; and as there was no one to pray in Cherokee, she asked that prayer might be offered in English. She then asked if the clothes were brought. After looking at them a moment, she said with the utmost composure, "It is well, now put them away." While looking at the clothes which were soon to enwrap her lifeless form, she said, "I am in haste to be gone." She was then reminded that the Savior knew when it was best for her to go. She answered, "Yes." When asked if she could safely trust herself in the hands of the Savior, she replied without hesitation, that she could. She continued until evening in the same frame of mind, when we trust she fell asleep in Jesus, and that her soul was carried by angels to Abraham's bosom, there to unite in singing the song of redeeming love. By request of her parents, her remains were interred in the mission burying ground at this place.

Here was one snatched as a brand from the burning, a signal display of Almighty grace. We learn from this case, not to limit the Holy One of Israel.

It is to be hoped that Lucy's exhortations may not be lost. The mother and one brother appear to be quite serious, and inquiring.

EXTRACTS FROM A LETTER OF MR. PROCTOR, DATED AT AHMOSSEE, DEC. 21st, 1831.

Enlargement and Progress of the School.

THE opening of Mr. Proctor's school at Ahmossee, and the interest which both parents and scholars manifested in it were noticed at p. 19. The prospect still continues favorable.

You will be pleased to hear, no doubt, that my school has been peculiarly interesting since I wrote you. The average number of scholars for twelve weeks varied from 27 to 33. I have on my list 44 names; six of them are white boys; eleven can speak English, but are of a mixed blood; leaving 27 who speak the Cherokee only. There are eight or ten more to come in yet. I have never found Cherokees before who possessed so great a desire for a school.

The children manifest their attachment to the school by a punctual attendance. They have also made rapid progress. Some of the scholars have come to school barefooted, though the ground is at this time covered with snow. The Cherokees here have very cheerfully paid for the school-books; those that had money or credit went to the store and bought; but as there were some who had no money, but wanted books, I therefore sent and bought a dozen spelling books, and they readily brought in corn, potatoes, chickens, &c., for them. The people in this neighborhood have done more for this school since I have been here, which is about three months, than was done for the school at Carmel during the five years that I was there. The people are very friendly and kind. One came not long since with his interpreter, and said to me, "A person coming to a new place can have no garden vegetables for some time; you must therefore send to my house and get some as you need them."

Here is a very wide field for usefulness opened before me; and may God give me grace and enable me to do much for this truly needy people. I had two new scholars enter my school yesterday. They are from one of the darkest, most wretched, and heathenish towns in the nation, and yet they are the most promising of any in my school. I am well situated for circulating tracts both English and Cherokee. I have made such arrangements as I thought necessary for building, and enclosing land, and I think I may safely estimate the expense of settling here at a sum less than twenty-five dollars.

I had a meeting with the church at Carmel on the first Sabbath in this month. Mr. Thompson preached to them on the last Sabbath in November; and on the second Sabbath in this month both Mr. Thompson and Mr. Butrick were there, and administered the sacrament to them.

EXTRACTS FROM A LETTER OF MR. HOLLAND, DATED DEC. 24th, 1831.

CANDY'S Creek, the station at which Mr. Holland resides, is within the chartered limits of Tennessee.

Meetings—Erection of a House of Worship.

Last autumn we held a four-days' meeting of such a character as to excite pleasing anticipations. These were not, however, fully realized. The services of that interesting meeting were conducted in English by Messrs. Butrick and Eagleton, and in Cherokee by our Cherokee brethren, John Huss and Richard Taylor, assisted by others. The truth was plainly and forcibly exhibited, and powerfully accompanied to the hearts and consciences of the congregation, by the Spirit of God. Ten or twelve individuals occupied the seat of inquirers

during the two last days of the meeting, while a deep seriousness pervaded the whole congregation. Christians seemed much revived and encouraged for the time. A number of our brethren and sisters of Maryville and Athens, Tennessee, attended, and expressed high gratification on the occasion. Rev. Mr. E. rode forty miles to assist, and notwithstanding the distance, cheerfully offered his services at our next protracted meeting, which is appointed to commence on the Thursday previous to the first Sabbath in May ensuing.

Of the individuals spoken of as apparently under conviction, some few have hopefully embraced the gospel, some are still in an inquiring state, while others have entirely lost their religious impressions.

One person was added to our church on profession of her faith in Christ, at our last communion season. She is an interesting woman. Her husband has himself been for some time in an inquiring state of mind. Her only child was presented for baptism at the same time. This woman was educated in the mission family at Dwight, and accompanied her husband to this place last year. Being quite intelligent and agreeable we hope she may be very useful.

Our church at present consists of fifteen Cherokees, with Mrs. H. and myself. Mr. Butrick has labored here a large portion of the time since he left Carmel.

During the last autumn a meeting-house has been erected at this station at considerable expense. Our church and congregation being very small the putting up of this house imposed quite a tax on all, especially on those who felt interest enough in the effort to carry it through. I am happy to state that the building was so far completed as to admit of being used on the occasion of our protracted meeting. It is fifty feet by thirty, of hewn logs, covered with short boards, fastened with nails, and is by far the best and most commodious house of worship in this nation.

State of the School.

Excepting the two first years of our operations here, the school has been larger the past year than heretofore, while the regular attendance of the scholars has never before been equalled. During this period we have boarded from thirteen to fifteen Cherokee youth. Two or three of these are kept at home to assist Mrs. H. two or three days every week. Ten are supplied with clothing by their parents and guardians, who, with one exception, annually pay the amount of ten dollars for each, towards defraying the expenses of their board, &c. The school is now suspended for four weeks, after having been in almost constant operation for about fifteen months. Most of the children will spend the vacation with their parents. In regard to the proficiency of these children in their studies,

perhaps it will be sufficient to state that, having been at school generally not more than two or three years, they are not far advanced, though they can mostly read in the Testament with ease and propriety, and some can write a legible hand. Nearly half have studied geography and attended to arithmetic more or less.

Osages.

NOTICES FROM THE ANNUAL REPORT OF THE UNION STATION.

The School.

THE station at Union was originally occupied solely for the purpose of giving instruction to the Osages; and till within the last four years none but Osage children and youth were received to the school. But while the Osages have been retiring from the vicinity of the station, and manifesting great indifference to the school and to religious instruction; a portion of the Creeks and Cherokees have recently settled in that quarter and appear much more inclined to avail themselves of the advantages which are offered. The school is still kept open for all such Osages as desire to enter it, and at the same time as many Creek and Cherokee youth are admitted as can be accommodated.

Since the opening of the school in 1820, 134 pupils have been received; a large portion of whom have been Osages. Some continued in it but a short time, and received little benefit. Others spent a longer time there, and received more benefit. Some are now promising young men, capable of transacting the ordinary business of life, and supporting themselves after the manner of white men.

The number of Indian scholars during the past year has been 54; of whom 13 are Osages, 25 Creeks, and 16 Cherokees: 31 were males, and 23 females. This has been about the average proportion from the three tribes for two years past. Of these 54 pupils, there are only two that cannot read in reading lessons, while the greater part can read in any book, and some are advanced to writing composition, and the study of geography. During the year nearly all the scholars have made excellent proficiency. None, in any school, could have done better than some of our Indian youth. Some have left the school this year sufficiently advanced in knowledge to become teachers to their own people; and one is already employed by a missionary society in this way among the Creeks.

Besides the Indian scholars, eleven white children have attended the school during the year, making the whole number in the school 65.

That the school has been useful in diffusing common knowledge among the young Indians, and religious knowledge among the adults admits of no doubt. Three tribes have shared in these advantages, though our principal usefulness has been among the Creeks.

The mission and the school have, on the whole, been favored with good health through the year, and indeed since the establishment of the mission. Two or three of the Indian scholars have been attacked with some acute disease, and have died; yet no general sickness has prevailed, except in the year 1826, during the eleven years since we have occupied this place.

Desire of the Creeks for a School on their own Lands.

The readiness of that portion of the Creeks who have settled about twenty miles from Union to avail themselves of the advantages offered them to obtain religious instruction, and secure an education for their children, has been often noticed. And from the statements just made it is seen that their children have constituted a large portion of the school at Union during the last two years. They have repeatedly requested that a school might be established among them, which their children might attend and yet live with their parents. This request has recently been renewed with such earnestness as induced the mission family at Union to make an attempt to supply them, by transferring Mr. Redfield, the teacher at the station, to this new post. Under date of October 20th Mr. Vaill writes—

The pressing nature of the case need not be reiterated. Every week increasingly confirms the statements that have been forwarded to the Rooms. They are in pressing need of help. They feel their need and cry loudly for help. Mr. Redfield is the man they choose. He carries every vote, so to say. They need one acquainted with Indian character, and with the peculiar character of the Creeks. He is qualified to go among them as a teacher and catechist.

Near the beginning of our late vacation Mr. Redfield and myself, after consultation with the members of the family, engaged that he should remove and open a school among them, provided they would put up the buildings, provide meat and bread-stuff for his family, and no objection should arise from those who direct our movements. We told them that we wished for an answer on their part before the close of vacation. The answer was given by their assembling in a body, collecting the logs for his dwelling-house, bringing them on their backs, and putting up and covering the building containing two rooms. And they are ready to build the school-house as soon as they shall have gathered their corn. It was an uncommon movement, and exceeded all our

expectations. The Creeks, you may be sure, are truly engaged to have a school among them. The anxiety of the children, blacks, and all, to learn to read carries away our minds towards them with an irresistible impulse. Accordingly we have advised them not to send back their children to this school, but to wait for the school to be established among them.

The Creek Church.

We held a two days' meeting among them, closing on Sabbath evening last, and admitted sixteen more to the communion, Indians and blacks. The missionary brethren who attended the convention were present, and were gratified at the feeling manifested. The church there now contains about sixty members.

Indians in New York.

EXTRACTS FROM A LETTER OF MR. THAYER,
DATED JANUARY 11th, 1831.

Death of a Female Member of the Church.

THE church at Cattaraugus has been organized more than four years, and now consists of forty members.

The first case of death which has taken place in this church was that of the wife of Oliver Silverheels, who died on the 15th of December last. She was sick but a few days, and during the last two she was unable to speak, till a few hours before she died; when she unexpectedly broke out in language of praise to her Redeemer, expressing her firm hope in his merits, and saying that she was ready to die and be with him. She called on some brethren present to pray. She said much to her husband respecting the importance of bringing up their children in the fear of the Lord, being fully aware that she was about to go and leave them. She said she had given her own soul and all her children to the Savior. She then made an extraordinary prayer, which cannot be described. After praying a long time, she exhorted the brethren and sisters to arise and be active in their Master's service, and manifest to all that they did indeed love the blessed Savior. She urged them to take up the cross and make known to sinners the wonderful love of Jesus in dying for them. She then began to sing a hymn, and sung one verse distinctly; but before she closed the second her happy soul took its flight to a better world. We can express but little of the many wonderful things she said. Her triumphant death affords us strong evidence of the reality of the religion of Jesus. We hope that this interesting case may be the means of convincing some of the heathen part of the nation of the truth and power of the Christian religion.

Mr. Thayer adds the following remarks respecting

The State of the Church.

There is apparently perfect union in the church at this time; and there have been no difficulties since last spring. The state of things is now very pleasant, and I think there is more than ordinary attention to religion. We had a very interesting church-meeting yesterday, at which the members resolved to be more faithful and active in their Master's service, and promised to do all they could to promote a revival. There is evidently more feeling than there has been; 40 or 50 assemble at our evening meetings; and some of the impenitent have expressed anxiety for their souls. We are

hoping and praying for the blessed influences of the Holy Spirit, to be poured out upon us in great measure. It is just the time when we much need the labors of a devoted minister.

In a letter recently received from Mr. Elliot, at the Tuscarora station, it is stated that the Spirit of the Lord is again poured out on the Indians at that place. Meetings are large and solemn; the members of the church are watching and praying; and while many of the impenitent are seriously concerned about their salvation, a number had hopefully been born again. Intemperance and other vices seemed to be almost wholly abandoned. Special religious meetings, to be continued through several days, had recently been held.

Proceedings of other Societies.

FOREIGN.

London Missionary Society.

MISSION IN RAROTOGNA.

THE last number contained extracts from the journal of Mr. Platt during a visit to Rarotogna in December 1829. About that time the missionaries experienced considerable opposition from the natives, and were much discouraged in their work by the inclination manifested by many to return to their former state of sin and vice. In the succeeding July Mr. Pitman, a missionary on the island, gives the following account of

A Distressing Epidemic.

In my last I informed you of the destruction of our large chapel by fire, and its re-erection. From that time it was well filled, and often crowded on the Sabbath morning, but not so well attended in the afternoons. Our schools also were well attended, both for the grown people and the children, and things appeared to proceed as favorably as could be expected. But it pleased the All-wise Disposer of events for a season to interrupt our labors in this department, and to visit us with a most severe scourge. Oh, that the people, from this awful dispensation of Providence, may be led to hate sin, to fear God, and to be deeply humbled under his mighty hand!

About three months ago a disease broke out at the other stations, which soon spread among the people, and several were quickly launched into the eternal world. It was chiefly confined to those who were well known to have been the troublers of the land, many of whom died, and, previous to their death, confessed their guilt of attempting to set fire to Mr. Buzacott's chapel, school-house, &c. Just at this time Mr. Buzacott himself was taken ill with a violent inflammation of the lungs, and of his recovery we for some time stood in doubt; but it pleased our

merciful and ever-gracious Father to bless the use of means to that end; the particulars of which he will, doubtless, communicate to you. His people being deprived of his assistance, many of the sick at that station were brought to us, which introduced the disease amongst us; and, in a very little time, it spread in every direction, till nearly all the people were, more or less, infected with this dire malady. I do not suppose that a dozen people in the whole island are to be found who escaped the infection. For some time we were at a loss to ascertain the true nature of the disease, but at length concluded it to be an inflammatory fever, which, in many cases, run into the typhus. About two months previously, we had received your most valuable supply of medicine, which enabled us to use, immediately, some means for the recovery of our poor afflicted people. The supply of medicine to us was far more valuable than silver or gold: but for it, humanely speaking, nearly all the people would have died. Great numbers, notwithstanding all possible exertion, have fallen victims to this dreadful disease. Those who were first attacked lingered long, and many recovered; but afterwards it assumed a more terrible appearance, and, if not immediately taken in hand, those seized with it were, in a few days, committed to the grave. From that time till within a few days past, my whole time, from morning till night, has been occupied in visiting the sick and dying. Upwards of a thousand people have we had sick for weeks, every one of whom I visited every other day in their own dwellings, taking with me a boy or two to carry the necessary medicines. My heart is truly pained within me when I call to mind the scenes I then witnessed. Whole families were seized at a time, and, in many cases, not one was left to wait upon them. Where there was one to be found to attend upon the rest, he generally caught the disease in its worst form, and, almost without warning, was swept into eternity. This was, indeed, a season of great anxiety and fatigue.

Death now began to execute his commission, and in vain were our efforts and prayers when once he took his aim. His ravages were great among those who dwelt at their lands, and but seldom came into the village, or to the house of

God. Many of them were brought into the village, but it was not till the disease had taken such a firm hold as to baffle all our attempts for restoration. Those of two or three districts, in particular, which had ever manifested much opposition to the advancement of godliness, and caused considerable trouble ever since the introduction of Christianity, have been nearly all cut off; few, I have been informed, are spared. The numbers who have died in this settlement for the last two months, have been from two to ten daily; and so in proportion, at the other two stations, which, in an island of 6,000 inhabitants, is a great many. It has pleased God now to stay the plague, and the deaths among us are not so frequent. The people are fast recovering, and we have again been able to commence teaching. What effect this severe dispensation may produce upon the hearts of the people, time will develop. They seem to be generally convinced that it is a judgment of the Almighty, in consequence of their guilt; but, as they recover from their disease, I fear the impression will soon wear off, and be forgotten. Nothing but the omnipotent energies of divine grace will melt the stubborn heart, and produce that fear of sin, and love to the Savior, which are so necessary to constitute the children of the living God.

Native Ignorance and Insensibility to Death.

It is truly painful to reflect, that so many immortal souls should have been ushered into the presence of their Maker and Judge without an interest in the blessings of salvation. The gospel they heard set forth Christ, and him crucified, as the only ground of a sinner's acceptance before God; and the greatness of his love in coming into the world to save the rebellious—his willingness to save all who applied to him with a broken and contrite heart—and the tremendous consequences of rejecting his invitations—were subjects continually presented to their minds, while we entreated and beseeched them to be reconciled to God. But alas! these subjects, which fill the hearts of Christians indeed with so much delight, were subjects of little interest to the greater part of those who have been hurried out of time into eternity, some of whom made them matter of ridicule. Hence, after hearing a discourse on the felicity of the righteous, and the miseries of the wicked, they would scoffingly ask, Has the teacher ever been to the place of the blessed, that he should know the likeness of it? Or has he ever been to the *po*, (i. e. hell), that he should know its miseries? Thus you perceive satan, in this distant part of the earth, works in the hearts of the children of disobedience. When the disease first commenced, and cut off a person or two of note, their friends lamented much that they were cut off ere they had time to eat up their pigs. Many afterwards set to and eat up theirs, lest they should also be seized with the disorder, and die, and leave their pigs to be eaten by others. A few individuals were the other day talking together of the death of an inferior chief: one replied, Ah! his was a good death! It was asked—in what respect? He replied, Because he ate his pigs, &c., before he died. Such were their views of death. What shall we eat? appears to be the cry of numbers, while the concerns of the immortal soul is a subject of inferior moment. This we know, till the Spirit be poured out from on high, there will be no anxiety manifested about What shall we do to be saved? Most ardently does my soul long for the period

when the Spirit of God shall be poured out upon all flesh, and when we also shall see the glorious effects of that joyful period. I very much fear that this severe dispensation has made little or no impression upon the minds of the people, as a body. There are, however, some whose conversation, questions, and remarks, lead us to entertain favorable hopes respecting them; for which we have cause for thankfulness. I would not, however, be too sanguine in my expectations, for the native character is very deceitful. Time will develop the sincerity of their profession.

You will, perhaps, be ready to ask, Among all those who have died, were there none of them who manifested those dispositions of soul which gave you, at least, a hope respecting their eternal safety? It affords me no small gratification to inform you, that, of a few, I have hope, at least, that they are not lost. You must be aware, that, in visiting from 700 to upwards of 1,000 people from house to house, once in two days, for nearly three months, and administering to them medicine, &c., but little time could be spared to converse with each individual in the manner you could wish; indeed, such was the nature of the disorder that it was almost impossible to do it. Many of them, after the first or second day were delirious—and others so deaf that they could not hear.

It is humiliating and distressing to see to what a state of stupidity and brutishness the human mind is capable of being reduced by heathenism: how utterly regardless and ignorant it may become of death and the interests of the soul; and how all its faculties and anxieties may be bowed down and chained to what is gross and sensual. All who died of this epidemic were not of this debased character.

Death of Three Converted Natives.

May 19. Occupied with the natives the whole of this day. We have lost a great many by death. A man has just been here to inform me of the death of one of my young men with whom I had taken much pains in instructing him to read and write. He was the best reader, and took great pains in writing. He generally wrote the texts, with the heads and divisions of the discourses, on the Sabbath, with correctness. Such a loss is very great to me at this time. He was remarkably quick at learning, and promised to be useful.

Had conversation with a young man this day, who is apparently within a few hours of death. What he said, was pleasing. The way of salvation he seemed to understand. He said, his desire was very, very great to be at the chapel on the last Sabbath, but he was unable to get there. I asked him, if he loved the house of God. He replied, Why should he not, was it not the house of God? I exhorted him to look to Jesus, and think of nothing else but his sufferings and death, and for whom he died. He said, his thoughts were wholly occupied about these things; he also said, that he ceased not to pray to Jesus to wash his soul in his own blood, that he would forgive all his sins, and that he might be saved alone by him. During the time I have known him, he has been constant in his attendance on all the ordinances of religion. I lately called upon him to pray, and was not a little delighted with his prayer: I have not heard many natives pray like

him. His speeches too, at our Friday meetings, were generally good and to the point. The deaths of such do not leave us without hope concerning them.

June 8. This day died a very useful man—a great chief—and the only one at this station who knew how to turn wood, &c. He attached himself to us from the very first. He could not read, but was striving hard to learn. He committed to memory the three epistles of John, part of the Galatians, the tenth chapter of Acts, and the first chapter of John's gospel, which I had taught him in the school in the mornings. These he could repeat very correctly, and used constantly a portion of one of them in family worship and when called upon to pray in the chapel on the Sabbath morning. He also taught a class of adults these portions of Scripture. His prayers were generally good and scriptural. In my conversation with him this morning, I exhorted him to look entirely to Jesus and him alone for salvation. He said, he thought he had now finished his earthly career, that he had taken his heart to God, and there left it; meaning, that he no more thought of this life, but had made an entire surrender of himself to God. He did not say much, but listened attentively to what I said to him. He is now numbered with the dead, and I shall see his face no more on earth.

20. We have this day lost by death one of our most useful men in the island—Ko Manavaroa. He was a very great chief, and the father of the little girl we have adopted. His death is a most severe loss to us and to the station. No one has more strongly attached himself to us and to the cause of the Redeemer. He has used all his authority and influence to put down evil in the land, and to establish that which is good. Just before this dreadful disease came upon us, he had recovered from a disorder which had confined him to his house for more than a year. Often did he then regret to me his inability to attend the house of God and the schools. He said, others were increasing in knowledge of the Scriptures, &c., but he was still in ignorance. Both myself and dear partner have had many pleasing conversations with him, in our evening visits, on the afflictive dispensations of providence. Mrs. Pitman once said to him, You know, when children will not listen and are obstinate, you, parents, are displeased, and will chastise them, not because you do not love them, but because you wish them to be good, &c. Now this is the way God chastises his children, &c. The idea much pleased him, and he often said to us afterwards, that God was chastising him for the wickedness of his heart; and this seemed to reconcile him much to his affliction. Well do I remember the joy he felt on his being again able to go to the house of God. While many manifested much impatience for the service to be over, I scarcely remember once looking at him, when his eyes were not intently fixed upon me, with a countenance full of expression of the delight he felt at again listening to the words of eternal life. But alas! this was but of short duration. He was soon attacked with this dreadful disorder, which has swept off such numbers, and in a very little time him also. I was much pleased with his conversation. He manifested, I think, more humility of heart than any native I have conversed with. Just before his death, he lamented to me his ignorance of divine things, and said that it caused him much grief. I directed him to Jesus as his only refuge: he replied, that Jesus was his only trust, and that he

did not cease to call upon his name for salvation. I quoted many passages of Scripture which seemed to afford him pleasure. His wife has since told me, that he called her to his side, and his children, and exhorted them all to hold fast the word of God, and listen well to the teacher, and added, I do not desire to live in this world. He then continually prayed till his strength was exhausted, and he sunk into the arms of death. Next day we committed him to the grave, when I addressed those present from Job—"For I know thou wilt bring me to death, and to the house appointed for all living."

On the 17th of August Mr. Pitman stated that 300 natives had died of the epidemic at his station, probably 500 more at the other two stations; making on the island of Rarotonga not less than 800 deaths in three or four months. The schools and other missionary operations, which had been suspended on account of the sickness, had been resumed and were advancing prosperously.

Evidence is often found in other heathen countries, that similar wasting epidemics have prevailed, and, together with the ravages of vice, infanticide, and war, have greatly diminished the population of many of them, during the last century.

MISSION IN JAVA.

State of the Mission at Batavia.

UNDER date of March 7, 1831, Mr. Medhurst states that a chapel had been erected at Batavia, principally at the expense of the residents at the place in which English and Malay services were performed every Sabbath. The congregations, though small, were increasing, and much good seems likely to result from these labors. Respecting his other labors Mr. M. remarks—

The Malay sermon in the Dutch church is continued once a fortnight, and the intermediate Sabbath afternoons are occupied in preaching to the convicts in the open air; except when I visit the native congregation at the village of Depok, about twenty miles off. On Tuesday evenings we hold a prayer-meeting in Malay, and on Friday evenings a sermon is preached in the same language to a tolerably good congregation, who assemble in a school-room near town. About once a fortnight I visit the gaols, in both of which the prisoners sit very quietly, and pay great attention; and the early part of almost every morning in the week is devoted to going about among the Malays and Chinese, distributing tracts, and conversing with the people. By this means upwards of 500 persons are regularly brought under Christian instruction, besides those who are occasionally addressed in the markets and shops, or by the way side.

In my last I mentioned that a young man and an elderly woman had applied for admission into church fellowship. In the month of September last these were received, and have since continued to act consistently with their Christian profession. The young man has continued to exert himself in the distribution of Malay tracts, 500 of which he has been the means of circulating since the commencement of his religious career, and

sometimes has gone on journeys to the markets and villages around, to endeavor to give a wider range to these silent messengers of truth. His method of conversing with the people is fearless and engaging, and his ready utterance in Malay, and fervency in prayer, are delightful and encouraging. He attends the convict lines on those alternate Sundays when I am prevented from going, and I hear that he is generally well received. It is to be lamented that his health is rather infirm, and occasionally there is a little lightness about him, which I could wish to see remedied; but, generally speaking, his conduct is consistent, and, from his zealous and fervent spirit, if kept humble, we may hope that he will one day prove very useful. He is employed as an assistant in the mission, in transcribing, binding, and distributing tracts. The elderly woman, who joined the church with him, has ever since given us uniform satisfaction, and her contrite and humble deportment, connected with a neglect of the world, and a zeal for God, have afforded us unfeigned pleasure.

In addition to the above two individuals, two more, a middle aged man and an elderly woman, have come forward, requesting to be admitted to church privileges; they attend every week, with the others, for reading the Scriptures and prayer; but we have not yet observed in them that proficiency in knowledge, or that decidedly evangelical turn of mind, which was so conspicuous in the others; we, therefore, keep them still on probation. A Malay boy, who has been in our family several years, and has been taught by Mrs. Medhurst to read and write, both Malay and English, has afforded us encouragement to hope there is in him some good thing towards the Lord.

Labors among the Chinese.

The Chinese, among whom I go almost every day, continue to receive me, and listen to what I say. I generally prevail on them to take a book at the close of the conversation, and sometimes am enabled to bring them into a very serious frame. The main doctrines of the gospel form the subject of every conversation, with, sometimes, occasional exposures of their superstitions and errors; but I have still to exercise great patience in waiting for the first fruits among them; nevertheless, I have no doubt that, in due time, we shall reap, if we faint not. The Chinese Lae-sam-choe, to whom I have frequently referred, has since displayed great weakness of mind, bordering on insanity; and, for the last two or three months, I have been prevented from visiting him, owing to inundations which abound in the district where he resides.

Many Chinese tracts have been distributed during the last half year, and some have been recently given to a well-disposed captain of a Hamburg vessel, who is about to visit the coast of China, and who has promised to endeavor to distribute them for us. Two boxes of Chinese tracts, sent by a Junk last year to Mr. Gutzlaff in Siam, were thrown into the sea, on the voyage, at the instigation of some of the Chinese of Batavia.

The distribution of Malay tracts during the past year has been unprecedented, so as to exhaust all our stock, and oblige us to write to Singapore for more. Upwards of a thousand Malay tracts have been circulated in the immediate vicinity of Batavia, and the people in the markets have been so eager to obtain them, that

forty or fifty have been easily distributed in one morning; and, on one occasion, 150 were put into the hands of the people in one market-day. To those who know the backward disposition of the Malays towards all intercourse with Europeans, and the deadly prejudices of Mohammedans against Christianity, and who have been accustomed, as I have been for more than ten years, to see them turn a deaf ear to religious instruction, and shun a tract as they would infection, this change must appear great indeed. I attribute it, in some measure, to the more beautiful type, neat form, and interesting subjects, of the tracts lately published by Mr. Thomson at Singapore, but chiefly to the relaxed prejudices and more liberal views of the natives themselves, brought about, I would hope, by the powerful interference of our almighty Savior in their behalf.

The Chinese schools contain about forty boys. A plan has been suggested for the organization of a school or school-book society, for the Malayan and Javanese population of the island; embracing the establishment of a school at each residency, and four in Batavia. It is hoped that this plan may be carried into effect. Mr. M. has already established one Malay school near the mission-house, containing eight scholars. He has also an English school.

Hok-kien Dictionary—New Testament in Low Malay.*

I have several times alluded, both in this and former letters, to my Hok-kien dictionary, which has occupied all my leisure time during the past year. I have now the happiness to inform you that the Chinese and English part of that work has been brought to a conclusion. It occupies 800 pages of closely written quarto, and will be followed by one or two hundred more pages of preface, indexes, and appendices. It was my original intention to have written a second part, containing English and Chinese, but the first has swelled so much upon my hands, and has occupied so much more of my time and attention than I at first imagined it would, that I do not know whether I shall venture to undertake the second part; at least, not until I have first despatched a mass of more important business which has been waiting for my attention, while busy in the compilation of the former part. The select committee in China have offered to carry the work through the press without any expense to me or the society.

The printing of the translation of the New Testament in Low Malay, which I am engaged in revising and bringing through the press, has advanced only to the end of the gospel of St. Mark, owing to the multiplicity of other business which required execution at the government printing-office; however, I am in hopes of seeing it completed by the end of the year.

Mr. Medhurst notices the pleasant intercourse he had had with Mr. Abeel, and the assistance the latter had rendered him in his labors.

* A dialect of the Chinese. Written in the journal of Mr. Abeel Fokien.—Ed.

Wesleyan Missionary Society.

SOUTH AFRICA.

Missionary Meeting in Little Namacqualand.

AT a missionary meeting held at Lily Fountain, several natives delivered addresses in their own language which were translated and forwarded by Mr. Shaw, the missionary. They are taken from the Wesleyan Missionary Notices, and show well how the poor Africans have received and understood the Gospel and its claims.

JACOBUS BUKAS rose up and said,—My beloved brothers and sisters, we must understand that we have come together to-day for a great purpose: we are come together to help in spreading the gospel amongst a people who have never heard of Jesus. I thank God that I am a witness of the power of the gospel. I feel it to be the word of God. Brothers, I was formerly blind, but now I see. I was formerly polluted and sinful. I was worse than a contagious dog. I knew not that I had a soul. I knew not that there is a God in heaven. I am now thankful that the gospel has taught me that God is the great Creator of all things; that it has taught me to know that man is a great being; that he is possessed of an immortal soul, and that Jesus "loved us, and gave himself for us." I am now anxious for my children. I want them to be brought up under the sound of the gospel. I want all my friends to be acquainted with it, that they may be brought to true repentance and faith in the Savior of sinners. Brothers, I stand here to-day with the same desires and designs as I had at the meeting of last year. I am ready to help, according to my ability, to send the gospel to every part of the world. On the last sabbath, we heard from our old teacher, (Rev. Barnabas Shaw,) "that all flesh is grass, that the grass withereth, and the flower thereof fade away; but the word of the Lord endureth for ever." We ought, therefore, to do something now. I am thankful that I ever came to Lily Fountain. Here I first heard that word which abideth for ever. I trust all my children will learn to know it also. Day and night the gospel is preached to us.—Many of us profess to believe it: but, as the apostle James says, let us "show our faith by our works."

JAN WILLIAM said,—Yes, brethren and sisters, by means of this society we have obtained the gospel; it is, therefore, our duty to do something for others. I feel as willing to help to-day, as I did the last year. It is our duty to help; and though we may not be able to do much, we must do what we can. Brothers and sisters, I feel thankful that we sit in life: through the word we have come to life; by His grace we live. God has given his grace to us; we have it in our hands; we have it in this house which has been built, this house of God. Here we can worship, here we can pray, here we may receive the everlasting gospel. Brothers, I am thankful to the Lord who brought our teachers over the sea; that is a great and mighty water; but they came safe, and here we see them to-day. Brothers, let us examine ourselves. We have the great word, the word of salvation, which always remains the same. Other things change, but the word of God abideth for ever. Let us pray that

we may all receive it. Yes, he who never prayed before, let him begin to-day: he who never knew any thing, let him begin to know to-day: he who never believed, let him believe to-day: he who never thought, let him begin to think to-day.

WILLIAM SNEUWE said,—Yes, my friends, it is the work of Jesus, that we are here to-day. In former days we knew nothing of these things. We had never seen or heard the missionaries; but now we both see and hear. There they are; they have left their fathers and mothers, their sisters and brothers, they have left their country and friends to preach this word to us. They came over the sea; they had seen the sea before; they knew there was no path in the sea that a waggon could go on; they knew that there were mountains in the sea; they knew the great waves would roll around them: yet they came, and Jesus took care of them that they might preach the gospel to us. They came on account of our souls. When old mynheer (B. Shaw,) first arrived, I was ill, but knew not that I was a sinner and that my soul was sick; but Jesus, by his word and Spirit, led me to know myself. Brothers, let us call upon him; let us pray in faith; let us give him our hearts. When I go and knock at the door of a friend, he opens to me; if we knock, the Lord will open to us. His word is truth. Brothers and sisters, I see no refuge but in Jesus: He is the friend of sinners. The Lord gives us rain and fruitful seasons. How great is the goodness of God. We plough our fields and sow our seed, of which we knew nothing before we had the gospel; but now we know these things also. Above all, we hear of Jesus Christ, and though the ground of our hearts may be dry and unfruitful, yet when they drink in the rain of the gospel, they shall live and become green. I thank God for hope; I have good hope: of this I was formerly ignorant, I had no hope. Faith in Christ Jesus, and the influence of the Spirit of God, are as hands to help us. God has given us those hands, and they are given that we may help others. He that believes the gospel says Amen, and is diligent in all things. How long have we had the gospel? There sits the same old teacher who came to us first; the Lord has brought him back again. If you would receive the word you must change your course. When a man is going on a wrong path, another calls to him, "Come here! Come here!"—Thus the Lord called us by his gospel. Thus he is still calling: "Come unto me, all ye that labor and are heavy laden, I will give you rest." Brethren, we must turn about, we must change our course, and come to him. We hear and know that there are yet many in darkness. We know what that darkness is; we have felt it ourselves. We hope, therefore, that this word may go to the Damaras, &c., that they may hear and come to Jesus.

JAN JACOBS.—Yes, my beloved brothers and sisters, when I was in my old state, I neither knew any thing of God, nor that I had a soul. I now feel thankful for the gospel: by this, the way has been opened to us, so that I know I have a soul to be saved or lost: I wish others to know this also. Though I am very poor and cannot do much, and many here are like me, yet we can all pray, and thus help a little. In former days we were active in our old sports, and they cost us something, and profited nothing. Let us now be zealous in that which is profitable to all things.

JANTJE SANSAN,—Beloved brothers and sis-

ters, I am thankful to God that I know I have a soul; the word of God has taught me this, and I wish to be more grateful to the society which sent it. The society has been very powerful to send the gospel so far: I hope God will help, and it shall yet be more powerful. What do we see to-day? I never thought of seeing a chairman from a far country sitting here amongst us; but God is almighty, and Jesus the son of Mary shall yet do greater things. I love him, I love Jesus: yes, as sure as I am standing here, I know I love him. Jesus loved us; he died for us on the cross; he shed his blood for us; he helps us in all our difficulties; he has helped me. We see great things to-day. Who amongst us ever thought of seeing such a church as this on Lily Fountain? Who ever thought of seeing our old teacher again? Here he is, now sitting amongst us. Who ever thought of seeing so many teachers here? Yet all our teachers preach the same gospel: yes, though there are many teachers, the word is the same—the prayer is the same—the school is the same.

Mr. Shaw proceeds—

There were so many persons to speak in the morning, that the meeting was adjourned till the afternoon. In the evening, brother Edwards was engaged in receiving subscriptions: the little children were running with their pence, while their parents and others offered sheep, goats, grain, &c. Having known this people in their heathenish state more than fourteen years ago, I have had a fair opportunity of seeing the mighty change produced amongst them by the preaching of the everlasting gospel. Their beautiful fields of corn, which are now ripening for the harvest, speak a language which all may understand. They say, "Godliness is profitable for all things. Behold, here he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards," &c. The trees of several years' growth, which are now adorned in their summer dress, and many of them laden with the choicest fruit, point to the words of the prophet: "The wilderness and solitary place shall be glad for them." The new chapel lately finished by brother Edwards, which I doubt not will stand when this generation shall have passed away, reminds the observer of that promise,—"They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth for ever." The different groups of Namacquas bending their course towards the house of prayer on the morning of the Sabbath, and frequently singing the praises of God, while they ascend the holy hill, reminds one of the following delightful prophetic description: "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; therefore, they shall come and sing in the height of Zion." The peace and good will which prevail at this institution, and reign among all classes of people, is to me an evident accomplishment of the highly figurative prophecy of Isaiah,—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," &c. The support which several have experienced on quitting this vale of tears, and the confidence which they have manifested in the promises of the gospel, are an excitement to pray—"Let me die the death of the righteous," &c. A poor widow, with whose husband I was formerly well acquainted, informed

me that shortly before her partner died, he got up, and by the help of his staff he walked into the midst of his hut; he then called his children around him, and most affectionately warned and exhorted them. Before he concluded, he said, "The staff of Christ is in my hand, on this I rest: no man can ever take it from me." Soon after this he breathed his last, leaving a blessed testimony behind of the power of the gospel.

And now you will join with me in the beautiful language of the sweet singer of Israel, and say,—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory! Amen and amen!"

United Brethren.

GREENLAND.

Extracts from the Diary kept at Fredericks-thal.

THESE extracts are taken from the United Brethren's Intelligencer.

July 10, 1829. Four heathen men arrived here from the eastern coast. They reported, that six boats full of heathen were on their way to us, to trade with our people. They were, as usual, extremely ignorant; and though our Greenland brethren endeavored to make them attentive to the concerns of their souls, their answers showed that they were quite indifferent on the subject. They, however, expressed their wish to go to heaven, which gave our people an opportunity of explaining, upon what conditions their eternal happiness depended.

27. We celebrated our arrival here, five years ago, with thanks and praise. Oh! what has the Lord done for us since that time! On our arrival, we saw nothing but naked rocks, and no living creature but a solitary raven. We now see two European houses, and a congregation of upward of three hundred dwelling around us.

28. We had a visit from Mr. Mathieson, a merchant, and Mr. Wahl, a botanist, on their return from the eastern coast. They related many singular circumstances regarding their dangerous voyage, and left us, on the following day, for Julianehaab. Of their report we will mention the following: During their four months' passage, they encountered great danger among the ice, and proceeded no farther than Ice-bay, eight days' voyage from hence. This bay, or fiords, is in the 62d degree of north latitude, equal to that of Fredericksshaab, and near the so-called Frobisher's straits. The travellers assured us, that, farther east, there was nothing to be seen but the most frightful ice-blinks, high pointed rocks cased with ice, along which the eastern heathen pass with their boats, but never before they have made an offering of skins, beads, and pearls, &c., with a view to obtain the favor of the Tornarsuk. Here the two gentlemen parted with their conductor, lieutenant Graah, who even sent his European servant back with them, and proceeded alone on the expedition, with one Greenland boat; the heathen earnestly advising him to make the aforesaid offerings. The servant related, that the whole coast was a continued range of steep rocks, with only here and there a point of land stretch-

ing out to the sea, but so steep, that they were obliged to row whole days together, before they could approach it with a boat. The floating ice never leaves it, not even in summer, on account of the prevalence of the east winds, and there being no currents in that part of the ocean, nor any islands to defend the coast. None but Greenlanders can work their way through the masses of ice. The heathen say that the land farther north is more and more barren, and laugh if you speak to them of the ruins of European houses, as no Europeans could possibly exist in the country; they add, that the only ruins to be seen are those in our neighborhood. The travelers assured us, that few seals were seen on the eastern coast: but they found a cannon, (probably cast on shore by some shipwreck,) which they contrived to fire. It is used by the natives for the purpose of fastening their boats. The poor people had suffered much from hunger, and, to preserve life, had been obliged to devour the skins covering their boats, kayaks, and tents. They therefore expressed a wish to leave their wretched country, and to remove to Nennortelik, and to our neighborhood.

Nathaniel assured us, that though the heathen reported that a great number of Greenlanders lived farther north, there could not be more than 100 or 200 living upon all that inhospitable coast. Famine may be the means of bringing them within the sound of the gospel, and they themselves say, that they mean to be converted; but one of our old brethren, who lived long amongst them, declared that they had no desire to hear the word of God. Meanwhile, we hope that Nathaniel's earnest and powerful exhortations may not have been without effect.

Aug. 5. We collected and dried the grass obtained from our land. Our live stock consists of five goats, and seven fowls, which seem to thrive well.

Sept. 1. A sick heathen widow was visited by brother Kleinschmidt. She earnestly requested baptism, and appeared truly awakened, and desirous of experiencing the grace of our Savior. She declared, that she ought long ago to have yielded to conviction, having, while still among the heathen, had a dream that she had seen three Europeans enter her tent, and exhort her to turn to God; but she had neglected it from year to year, and now repented continuing so long in her heathen state. Her tent was so low, that we had to creep into it, and during the service, the congregation stood without; but, even in this miserable hut, the presence of the Lord was most sensibly felt; when, after a suitable discourse and prayer, the poor inmate was baptised, and called Christina.

7. Three boats full of heathen arrived; and the next day, twenty of these people came and begged us to take down their names, declaring their intention to forsake all their heathenish customs, and to seek to know our Savior. To all that we said to them, they returned answers which raised our compassion. "We are ignorant," they said, "and understand nothing; but desire to live here, and to learn the way of salvation." They were informed of the rules to be observed by the inhabitants of this place, and all promised to obey them.

15. Brother De Fries arrived here in safety, with 976 pieces of timber, sent from Copenhagen, toward the building of our church; which we consider a proof of the mercy and protection of our heavenly Father.

Nov. 6. About this time, many of our Greenlanders were afflicted with painful boils. We did all in our power to relieve them. One of them, called Maurice, was in a most dangerous state from inflammation, and in great pain. His children sat beside his bed weeping, as his departure seemed near at hand. On visiting him, brother Kleinschmidt found the house filled with brethren and sisters, taking a silent, sympathising share in the sufferings of the poor patient, who lay with clasped hands, expecting to depart, and in broken accents expressed his confidence in the mercy and atonement of our Savior. Brother Kleinschmidt, after a suitable address, sang some verses treating of the love of Jesus. The poor patient was so much strengthened, that he declared, his spirit had, as it were, returned to him. In the morning his children came, and with joy announced that their father had slept, and was recovering.

In these days our usual winter regulations took place, and we began our daily worship and schools with prayer. Nathaniel addressed the congregation in the morning, in a short but very impressive discourse, to the following effect:—"My dear countrymen, whenever I am called upon to speak to you, I am ready to tremble with a sense of my unworthiness; but I remember the mercy our Savior showed to me, and that he has commanded us to make known to each other, what he has done and suffered for us. I know that he became man for me; that for me he went to the garden of Gethsemane, wept and prayed, and his sweat was, as it were, great drops of blood falling down to the ground; for me he died. Why did he suffer thus? Oh! forget not that it was to deliver us all from the power and curse of sin; therefore do not sin against his mercy, for he calls you to eternal happiness," &c.

In the course of the year 1829, 14 children have been born at Frederickssthal, two of whom departed before baptism; 19 adult heathen were baptised, and seventeen persons admitted to the holy communion; two couples were married; seven baptised, and five unbaptised adults, departed this life. The congregation of Greenlanders at this place consisted, at the close of the year, of 271 baptised adults and children; of whom 119 are communicants. To these, if seventy-nine heathen who reside with us, be added, the whole number of souls under our care will amount to 350; 36 more than at the close of 1823.

Jan. 19. We celebrated the anniversary of the Greenland mission, and had the pleasure to receive 10 persons as candidates for the communion, and to confirm 10 others for the first participation, which is the largest number since the formation of this settlement. Among the latter were three young women, who, ever since their baptism, have shown remarkable diligence and devout attention to the word of God. They have likewise learned to read well, and are useful in the congregation as readers.

Feb. 7. Six heathen were baptised, and six admitted among the candidates. The Greenlanders were about this time particularly successful in their fishery.

13. In speaking with the baptised, we had cause to thank the Lord for the proofs of his grace, manifested amongst them. Among the four persons confirmed on the 13th, was a young woman, who, as a heathen, had been remarkably wild and profligate, but, ever since her baptism, she has been very quiet and attentive to every

kind of Christian instruction. After her confirmation, she exclaimed, "Oh, how could I be so blind and so wicked? I am truly ashamed before the Lord; and notwithstanding I deserved to be cut off, he has had mercy upon a wretch like me!" She truly rejoices in her Savior. One of the brethren had been rowing the whole night in his kayak, with a seal in tow. He said, "How could I stay where I was? My soul hungers and thirsts after the Lord and his communion."

27. In the morning service, the assistant, Nathaniel, spoke to the following effect:—"My brethren, I am not worthy to speak to you; but it is as if the Lord said to me, 'As you have so long served sin, you shall now not sit idle, but serve me; for I have forgiven your innumerable offences, and you shall tell others that they may receive forgiveness of their sins, if they will come to me, and believe in my words.' I therefore am glad to speak to you of your Savior, though I know that I am a sinful mortal; but he has borne all my sins on the tree, and his blood can cleanse from all sin and unrighteousness. Therefore, come to him, and consider what he has done and suffered for you. He is continually reminding you of what it cost him to redeem your souls; and if we still remain indifferent about it, and neglect to obey him, we commit new sins, crucify him afresh, and do despite to the Spirit of grace. Therefore, avoid giving way to sin, and fly to him for preservation against it," &c.

Foundation of a New Church—Origin of the Mission.

Scarcely any thing can exceed the warmth, cheerfulness, and simplicity of the following description by the Brethren of the ceremony of laying the corner stone of their new church, on the 5th of April. The beauty of the description is greatly enhanced by a thought of the cold and lonely regions where the scene occurred.

The Greenland congregation had been previously informed, that, on the first fine day, we purposed, God willing, to perform the above ceremony, which should be made known to them by the blowing of some hymn tunes on wind instruments very early in the morning. The 5th of April being ushered in with a beautiful sunrise, all arose at the sound of the instruments, and in a short time, small and great appeared, dressed in their neatest apparel in devout expectation of the blessing of the Lord upon this festival.

The old meeting-place could hardly contain the number of hearers. The service commenced with a hymn of praise, and that well known verse,

"The Lord has ever to his flock,
Kept without separation," &c.

after which, in a short address, the aim of our meeting was explained, and the congregation exhorted to praise the Lord for the mercies he had bestowed upon them. We then went in procession to the place appointed for building, where part of the litany was prayed, and a short discourse delivered; after which, the following document was read aloud, previous to its being deposited in the foundation-stone; "As the house of God is to be a house of prayer for all nations, we dedicate this building to the glory of God, for

the proclamation of his gospel, and the administration of the holy sacraments, according to the institution of our Lord Jesus Christ; and we lay its foundation in the name of the Father, and of the Son, and of the Holy Ghost, on the 5th April, 1830."

[Here follows a doxology from the Litany of the Brethren's church, with a particular reference to the mercy of God, displayed toward the inhabitants of Greenland.]

"Whereas, according to the gracious counsel of God, Hans Egede was the first Danish missionary to Greenland in 1721; he was followed, in 1733, by the brethren Christian David, Matthew Stach, and Christian Stach, who began to establish a mission in this country at New Hernhut. In 1758 the brethren Matthew Stach, Jens Haven, and Peter Haven, formed a second settlement at Lichtenfels; and, in 1774, the brethren John Soerensen and John Gottfried Grillich, a third at Lichtenau. Fifty years after, viz. in 1824, the brethren John Conrad Kleinschmidt, his wife, Christina, and the single brethren John Frederick Baus and Arnold de Fries, established the mission at Frederickssthal, by permission of Frederick VI., king of Denmark. On the first of September, the firstling of this flock, Samuel Ivenak, was baptised into the death of Jesus."

After the singing of a few verses, and pronouncing the blessing, brother Kleinschmidt delivered the box to brother de Fries, who placed it within the foundation-stone. Brother Kleinschmidt, then, kneeling upon the stone, offered up prayer and supplication, dedicating this house to the service of the Lord. The ceremony was closed by singing a short hymn, and the chant,

"Praise the Lord all ye heathen! Praise him all ye nations!"

after which the congregation was dismissed with the blessing.

We were glad to have our whole congregation with us on this solemn occasion, except two brethren, who could not arrive in time. The service was attended with a remarkable perception of the presence of our God and Savior, and left a sensible impression upon the minds of the Greenlanders present.

Letter from Brother De Fries.

The letter from which the extract is taken is dated April 18th, 1830. It exhibits much of the spirit of a missionary.

Oh how thankful ought we to be to our gracious Lord, for having led us by his good providence to the place where we at present reside. What a comfort it is to know that we have in heaven a counsellor and friend, as wise as he is merciful! To be guided with his eye, to lean upon his arm, and to depend steadfastly upon his divine word and promise; truly this is the highest wisdom to which we can attain, the only unerring polar star by which we can steer our course through this world. Many are the experiences which we make of this truth during our service in this distant and desolate region. A servant of Christ must here learn to walk softly, and to live humbly with his God. If he would aim at any thing higher, he becomes an object of scorn and ridicule. Is he anxious to have justice done him, where can he find a judge? Does he appear in fine clothing, it is admired at his expense. Is he

tempted to make account of his good works, who cares for them? Is he disposed to treat the natives with imperiousness or impatience, they run away from him, and he must sooner or later resort to friendly words, or else he will find himself alone. If he says to one, 'go away'—he comes directly; and to another, 'come hither'—he walks off. It is therefore best, that he pursues his appointed course with patience, exerts himself to the utmost of his ability without ever forgetting that he is a poor sinner and an unprofitable servant. The district in which our hermitage is situated has much that is pleasant and attractive, were it not exposed so frequently to violent storms. There are indeed several circumstances which are productive of inconvenience to us, and may sooner or later induce some Greenland families to remove hence. Of these, the principal are, the want of good and wholesome fish, particularly herrings, (with which we have been latterly supplied from Lichtenau,) the scarcity of eggs, found in such abundance at the other settlements, and last, though not least in importance, the failure of brushwood, which we cannot now obtain without a journey of two days. Of grass we have hitherto had no lack, but the supply is not sufficiently large to admit of our increasing very considerably our present stock of cattle. Thus far, however, the Lord has helped us, and he will continue to supply our need, according to his gracious promise.

DOMESTIC.

FIFTEENTH ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

THE society met in the capitol at Washington, with a large audience, January 16th. In the absence of Charles Carroll, Esq. the president of the society, Gen. C. F. Mercer, of Virginia, one of the vice presidents took the chair. Delegates were present from numerous state and branch societies. Letters were read from Mr. Madison, Judge Marshall, and La Fayette, expressing their favorable views of the society and deep interest in its success. The annual report was read by the secretary, Rev. R. R. Gurley. Resolutions were offered by Gen. Vance of Ohio, Mr. Archer of Virginia, and Mr. Bates and Mr. Everett of Massachusetts, all members of Congress; and by Mr. Lear, Gen. Jones of the district of Columbia, Rev. Mr. Bacon, and Prof. Fitch of New Haven, Ct. and Rev. W. Colton, of the navy. Messrs. Bacon, Everett, and Archer addressed the meeting at considerable length; the last of whom declared that he had recently changed his views, and from being an opposer, had become a friend of the society.

An abstract of the report will be given hereafter.

AMERICAN TRACT SOCIETY.

Special Meeting for promoting its objects.

WHILE the fields of usefulness opened before this society have been extending, and solici-

tions made to it for aid becoming more pressing, and the evidence of the divine blessing following the labors of the society more abundant, its pecuniary resources have not increased in a corresponding manner. From the first of May, to the first of December, the society expended \$31,283, while its receipts from all sources except loans, amounted to only \$23,271; leaving a deficiency of \$8,011.

A meeting was called in the city of New York on the 6th of December, to devise means for relieving the society from its embarrassment, at which addresses were made and a subscription commenced, which was raised to about \$4,000; \$1,340 of which was for circulating tracts in foreign lands. At this meeting it was resolved, that, in view of the fields of labor opened before the society, it was exceedingly desirable that, at least, \$10,000 should be raised immediately to supply our own country, and \$10,000 more for the destitute in other lands.

Facilities and Fields of Usefulness.

The following paragraphs are taken from the Tract Magazine.

The society has great facilities for extensive usefulness. Five hundred and seventy evangelical publications, in six languages, from the small child's tract to the Rise and Progress, Pilgrim's Progress, the Call to the Unconverted, and the Saint's Rest, are stereotyped; of which more than 20,000,000 have already been circulated, and blessed, in an eminent degree, in the conversion of sinners to God. In all our principal towns auxiliaries are formed, and depositories commenced; missionaries are penetrating heathen countries, and opening the way of access to them; and nothing is wanting, by the blessing of God, but one united movement from the friends of evangelical truth, to send these messages of grace, *without delay*, to every family of our nation, and to millions in other lands who are perishing for lack of knowledge.

These facilities of usefulness the committee cannot but regard as a most sacred and responsible trust, received from the great Head of the Church; especially when they consider that it is a first principle of his gospel that it is to be sent to those who have it not, who never will seek to obtain it, and will die unblest with its saving influences, unless their spiritual wants are "*sought out*," and it is carried and tendered to them by the hand of Christian benevolence.

After noticing the extensive fields open in this country, the society proceeds to notice those which solicit its aid in foreign lands.

But wide and interesting as are the openings for usefulness in our own country, they can scarcely be deemed more attractive than those in *foreign lands*. The committee have, from the pen of the late lamented Mr. Evarts, an estimate made on a careful examination, and connected with a statement of the facts on which it is based, that \$1,500 annually is needed for tract operations at the missionary station in Bombay, among not far from 12,000,000 who speak the Maharratta language; \$1,000 at Ceylon, among 11,000,000

who speak in Tamil; \$1,500 at the Sandwich Islands; and \$1,500 on the Mediterranean. The missionary Society of the Protestant Episcopal Church, through Rev. Messrs. Robertson and Hill, have applied for an appropriation to aid their tract operations in Greece. The Moravian Brethren have expressed the satisfaction with which they will embrace the co-operation of this society in their labors. The secretary of the Paris Tract Society has earnestly applied for aid in their endeavors to diffuse a knowledge of the gospel among 32,000,000 of France. The tract society at Hamburg has made an earnest appeal. The Rev. Mr. Knill, of St. Petersburg, has expressed the need of assistance in their tract operations in Russia. The circulation of tracts has been commenced among the uncounted millions of China, where a great veneration is entertained for every thing printed; all, even those speaking different dialects, read one language; and where it seems the gospel must, for the present at least, be diffused almost solely by means of the press. And in Burmah, where the attention of the first Christian inquirer was arrested by a tract, and where tens of thousands seem now inquiring the way of salvation, we hear the respected and beloved, self-sacrificing missionary, Dr. Judson saying, "During the great annual festival which is just past I have given away nearly 10,000 Tracts, giving to none but those who ask. I presume that there have been 6,000 applicants at the house! Some come two or three month's journey, from the borders of Siam and China. 'Sir, we hear there is an eternal hell. We are afraid of it. Doctor, give us a writing that will tell us how to escape it.' Others come from the borders of Cassay, a hundred miles north of Ava. 'Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Christ is a little known. 'Are you Jesus Christ's man?

Give us a writing that tells about Jesus Christ.'"

All these applications, demanding, as the committee believe, the speedy appropriation of at least \$10,000, they are pained to say yet remain unanswered; for, inviting and urgent as they are, what can the committee do? They cannot deny these calls—and if they should make appropriations to meet them, it is only taking the same from the personal funds of members of the committee, who are now more than \$6,000 in advance of an exhausted treasury!

There is one consideration of thrilling interest, connected both with the calls from our own country and abroad, to which the committee cannot refrain from inviting the most serious attention: *The rapidity with which hundreds of thousands and millions may be reached by this means of grace, who otherwise, to human view, must perish without the gospel.* Within two or three years, by suitable contributions and efforts, some portion of the gospel may be conveyed, by means of this society, to the entire 13,000,000 of our population, while all the other benevolent operations of our land shall be moving on without hindrance.—Or look at Dr. Judson, when penning the above extract, accompanied by one solitary laborer who could speak and write the language, and with 6,000 applicants for tracts at his own house, during a single festival, some of them having come two or three months' journey. Is there a Christian in our land who would consent to withhold from any missionary sacrificing his short life among the heathen, as many tracts as he can circulate? Is there a pleasure we can procure with money, which would not be embittered, if it were the price of a tract which any missionary might give to a dying heathen? Can the churches withhold \$10,000, now wanted for distributing 1,000,000 tracts in foreign and pagan lands? Or can they withhold the still larger sum necessary to plant and sustain 30 laborious agents in appropriate fields extending over all the more destitute portions of our own country?

Miscellaneous.

EASTERN BEGGARS.

IN no respect, perhaps, do heathen countries differ more strikingly from those where Christianity prevails, than in the extreme poverty and wretchedness which they every where exhibit. Not only do we not look to them for any of the higher efforts of mind, but we find the people almost destitute of industry, energy of character, skill, foresight, good husbandry, and mutual confidence. The mass of the people in every heathen country are not only servile and debased in their morals, but miserably poor and destitute of the comforts of life. In the district of Jaffna, in the island of Ceylon, it is estimated that one third of the population are beggars. The statement here given of their character, and of the arts with which they make their solicitations for aid, are taken from the Wesleyan-Methodist Magazine, for which they were furnished by Mr. Roberts, a missionary at Point Pedro, in Ceylon.

The religious mendicants and common beggars of India form a much larger portion of the population than those of other countries. To account for this, we have only to look at the numerous ceremonies and superstitions of this people. Has a man to take a journey to any sacred place "for the good of his soul?" he will, in order to receive the benefits of that pilgrimage, call together the beggars, and most liberally supply all their wants. Has he to engage in any mercantile transaction, which is uncertain as to its results? he will do the same thing; and when offerings are made to the gods, it is a most favorable time for the beggars; as on those occasions large quantities of food are always to be obtained. On the birth of a child, the Brahmans and beggars go to the house of the happy father, and have their wants relieved; especially if the little stranger is a boy. On the twelfth or thirty-second day, when the child's head is shaved for the first time, whole troops of the lame, the blind, the deaf, the dumb, and the fatherless, may be seen moving towards the place. In the sixth month, when rice is first given to the child, these importunate visitors again occupy the same place. Many are the blessings pronounced, and right wonderful are the predictions of the future

glory of this happy child. Faithful and numerous are their promises, that they will visit them again on the day when his ears are to be graced with the ponderous rings, and when the barber is, for the first time, to perform his important function. And so sure as they are in the land of the living, will they go to the same place, and talk over all the events to that period of the young man's life. They have, however, another promise to make; they will be with him on his bridal day; they will then come to celebrate his praise. Absent on such a day! they will never be so ungrateful as that! When that period has arrived, again these squalid and clamorous guests make their appearance. "Bridegroom, live for ever! May your strength never wither! May your bride be like Lechini!"* May she bear you numerous sons!" A person would suppose they had now done with their benefactor: but not so: they have another wretched hope; they may live till the time when his bones shall be carried to the place of burning; and on the eighth day after that event takes place, they may be found again in groups around the same door. And as long as there is a wife, a son, a daughter, or a friend, to perform the annual rites to the manes of the deceased, will they yearly resort to the same place.

In soliciting charity, or on receiving it, their sayings are so numerous, it is impossible to give more than a few of them. "Charity, charity, O charity! my bowels are withered, they burn, my life flies! O king of the palanquin, for the belly there is nothing! My numerous years say to you, 'I shall not come here many more times.' My eyes are dim; my teeth are gone; and my limbs tremble. O, my lord, let me see the light of your countenance! A blind man, a blind man, is at your door. A child without a father,† O relieve my wants, and great will be your felicity. The virgin charity, the virgin charity!‡ My children are dying for want of food; only place your hands upon their heads, and you will prosper: though you give them ever so little, it will be seen again in your own family. Will you not preserve my life? O father, I have come under your roof. God is indeed the greatest, but you are the next. I am so weak, I cannot return to my hut: food, food: let me sleep beneath your shade. A widow, a widow, my thali is torn off.¶ My husband has fallen; but I must bear another child. Give me a little rice water: the people have all turned me from their doors; but, ah! you will not do so. Delay not, for that will take away the reward. Charity is of itself a victory. Is a good spring made less by taking away the water? The more you give the more you will have. O lady, O mother, if you relieve my wants, your thali will ever remain. May the feet and hands of your husband be ever kept from evil. May you have a male child. O queen, let me see your lotus-like face. If you turn me away, whither shall I go? Give me a piece of old cloth, and I will praise you in every place; yes, your name shall spread abroad, and great will be your fame. O man of the great family, O the amiable gentleman, give to the orphan: what profit is there in giving to others? Give to the orphan. Look at one of the most miserable. Where are my fields, my house, my children, and my wife? They are gone, and I

am left alone. I never go to the low castes to ask for charity: I would not even drink of their water. No; no. I am of high descent, and therefore come to your door. Give me a little of the rice which you give to the dogs, or that which has been left upon your plate. My lord, I went to the house of the great one, but he filled my hand with the burnt rice of the chatee. Yesterday only my thirst was quenched, and last night I ate nothing. When you die, my lord, charities only will accompany you."

When several beggars are together, they begin to praise the person whose liberality they wish to excite, in such a way as he can bear; or they begin to abuse those whom they know to be his enemies. "Why did that Pariah try to injure this excellent gentleman? Is not our lord of a great family? Well did I know his father; what an age did he live to see!" "Yes, yes," says another, "that was his charity; and how much the son resembles him! only let him follow the same course, and he will attain the same number of years. How great is his learning, and his gait is like the stately swan. What a disposition! Ah, he is the man for the multitude. He is the chief man amongst the noble, the generous prime minister, the finest gold, the ruby in his birth, the bearer of the symbol of the plough, and the king of the vellalals. Like unto him there will never be another. May he ever be sixteen years of age." "Sir, we must eat of your rice this day." Should they succeed, they will, when the meal is finished, put their hands on their bodies, and say, "May your belly always be refreshed as mine has now been." On the first day of the Tamul new year, "Sir, I came here last year, and how many have been your blessings! How fortunate for myself, that you had all this prosperity! Some beggars carry nothing but ill-fortune wherever they go: but see what I bring! This will be the best year you have ever seen. I must see you again the next year, and then I will remind you of these things."

The religious mendicants feel no pleasure in seeing those of the other fraternity come to the same place for relief; and sometimes they deal out to them a most plentiful share of abuse. "Why has that fellow a hunch back? What is the cause of that elephant leg? From what did that leprosy proceed? Why has that woman eaten her husband?‡ Have not all these things come upon them through the sins of a former birth? Such wretches therefore ought not to be relieved." Should the dispenser of charity not relieve them, or dole out a very scanty supply, they will immediately vent their imprecations on his head: "That low fellow shows what he sprang from. The ignoble slave will not even give the husks of his grain. The upstart must carry his umbrella at midnight.‡ The low caste wished us to ask for the night charity.¶ He will soon be ruined." And just as they are going away they will ask with a sneer, "What, is there not rice for the mouth of the corpse?"§

* In allusion to a youth, who, by virtue of his offering to Sivan, always retained the age of sixteen years.

† Widows are said to have eaten their husbands.

‡ He is not nice to defend himself from the sun when there is none to injure him.

¶ This is the lowest of all, as they must then take what has been handed.

§ In allusion to the custom of putting rice in the mouth of a person after death. It is an intimation also that there will be none for the mouth of the individual after his death; so great will be his poverty.

* The beautiful wife of Vishnoo.

† Many children never know their fathers.

‡ The Kanneytharam, which consists in giving a marriage portion to a poor virgin.

¶ The marriage jewel, (equivalent to the ring,) which is taken off after the husband's death.

American Board of Commissioners for Foreign Missions.

DECEASE OF THE CORRESPONDING SECRETARY.

ACCORDING to the appointment of a wise and sovereign Providence, the Board is again called to mourn the death of its Corresponding Secretary. The Rev. ELIAS CORNELIUS, D. D. died at Hartford, Connecticut, on the twelfth of February, in the thirty-ninth year of his age.

After the most diligent and prayerful consideration of the subject, attended with much anxiety lest he should mistake the path of duty, Dr. Cornelius decided, early in December, to accept the office to which he was appointed at the last annual meeting of the Board, and early in the following month he arrived in Boston, to enter upon the duties of it. His health was not then good. While in Boston his mind was much occupied in making arrangements with his associates for conducting the labors at the Missionary Rooms, and by various plans and measures adapted to give increased efficiency and extent to the operations of the Board, with other cares incident to the commencement of a new course of duties. Besides these, he was almost daily engaged in preaching or making addresses on missions in Boston and the vicinity, and preparing for an agency of four or five months, which he contemplated in the Middle States. During this time he often spoke of being ill.

He left Boston on Saturday, the fourth of February. On Monday he arrived at Hartford, quite exhausted and in much pain. He, however, attended the Monthly Concert for Prayer, according to a previous appointment, and addressed the audience, which was the last of his public labors. He was immediately confined to his bed; and notwithstanding all that medical skill and the kindest attentions of friends could effect, his disease, an inflammation on the brain, hastened rapidly to its fatal termination, and his soul took its departure on the following Sabbath morning. During his sickness he was exercised with much pain, and at intervals, during the last twenty-four hours of his life; his mind was affected. The pain he bore with exemplary patience, and resting firmly in Christ and his atonement, he spoke of his death, and met it when it arrived, with perfect composure.

The funeral of Dr. Cornelius was attended at Hartford, Feb. 15th. An appropriate sermon was preached by the Rev. Dr. Hawes, from John xvii. 24.

At a meeting of the Prudential Committee, held on Monday, the 20th of February, the following minute was ordered to be entered on their records; which, although it has not been customary in similar cases heretofore, it is thought expedient to publish.

It having pleased the wise and sovereign Disposer of events to remove from his earthly labors the Rev. Dr. Cornelius, a member of this Committee, and Corresponding Secretary of the Board, who died at Hartford, Connecticut, on the 12th instant,

Resolved, That the Committee desire to be solemnly affected by the repeated strokes of God's afflictive providence, with which they have been visited during the past year, and particularly to notice with humility and submission the recent death of the Rev. Elias Cornelius, D. D., lately a member of this Committee, and Corresponding Secretary of the Board; who, immediately after entering on the duties of his office, has been suddenly removed, in the vigor of life and in the height of his usefulness: and while the Committee mourn their own personal loss, and the loss which the Board and the cause of Christian benevolence generally have sustained by this event, they would acknowledge with unfeigned gratitude to God, the piety, the unwearied zeal and public spirit, the enlarged views, the sound judgment, the industry, the amiable and affectionate disposition, and the other qualifications for his office, possessed by their late beloved associate and brother, by which he secured universally the confidence and affection of the Christian community, was highly successful in labors in behalf of the Board and other benevolent institutions, and promised eminent and continued usefulness to the missionary cause.

Resolved, That the Committee affectionately tender their condolence to the bereaved widow and family of the late beloved Corresponding Secretary, and pray that this heavy affliction may promote their spiritual good, and that the consolations of the gospel, which abounded to him in his life, and sustained him in death, may be their comfort and support under this and every other earthly trial.

DONATION FROM THE AMERICAN BIBLE SOCIETY.

A RESOLUTION adopted at the last annual meeting of the Board was inserted on p. 363 of the last volume, instructing the Prudential Committee, to make a respectful application to the American Bible Society for aid in printing the holy scriptures and parts thereof in Greece, Bombay, Ceylon, and the Sandwich Islands. The application was made, accompanied with a statement of the amount of aid which was desired and could be advantageously employed during the ensuing year.

At a meeting of the managers of the Society Nov. 10 the following resolution was adopted—Resolved, That, relying on the continuance of the divine favor to this institution, and on adequate means being furnished for the purpose by auxiliaries and friends, in addition to our ordinary operations, the managers will endeavor to render in the course of the year the aid requested by the Board of Commissioners for Foreign Missions; viz. The sum of five thousand dollars to be employed by the mission at Bombay in printing the Holy Scriptures in the Mahratta language; and the further sum of five thousand dollars to be employed in printing an edition of twenty thousand copies of the New Testament in the native language of the Sandwich Islands, either by the missionaries there, or at our press, as on future consultation may be deemed expedient.

It is also understood that the Board of Managers, at the same meeting resolved to appropriate five thousand dollars for printing the Scriptures in Burmese, under the direction of the Baptist Board of Foreign Missions; and also to print themselves an edition of 30,000 of the Modern Greek Testament.

The New Jersey Bible Society have offered to furnish the funds requisite for printing the New Testament in the Hawaiian language.

GENERAL AGENT FOR NEW ENGLAND.

The Rev. Horatio Bardwell, of Holden, Massachusetts, formerly a missionary for four years at Bombay, has recently been appointed General Agent of the Board in the New England States, and has signified his acceptance of the appointment. He is expected to enter on the duties of his office after a few weeks. His attention will be wholly devoted to organizing and visiting auxiliaries and associations, and prosecuting other measures for promoting the objects of the Board.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS. The *Auxiliary of Franklin County*, held its 19th annual meeting at Rev. Mr. Bradford's meeting-house in Montague, Wednesday Oct. 12. The usual reports were read, and other business transacted, and the audience addressed by Rev. H. Bardwell, and Rev. E. Pond, who attended as a deputation from the Board.—Gen. Asa Howland, Conway, *Secretary*; Franklin Ripley, Esq., Greenfield, *Treasurer*.

The *Auxiliary of Northampton and the Neigh-*

boring Towns held its 19th annual meeting at Northampton, Oct. 13. The usual reports were presented, and addresses were delivered by Rev. H. Bardwell and Rev. E. Pond, a deputation from the Board.—Mr. Daniel Stebbins, Northampton, *Secretary*; M. J. D. Whitney, *Treasurer*.

The *Auxiliary of Hampden County* held its 7th annual meeting at Springfield, Oct. 14th. After the transaction of the ordinary business, the audience was addressed by R. A. Chapman, Esq., Rev. H. Bardwell, Rev. E. Pond, and Rev. Ornan Eastman, a deputation from the Board. The audience were convened again in the evening, when Messrs. Bardwell and Eastman made further statements.—Rev. Dorus Clarke, Blanford; *Secretary*; S. Warriner, Springfield, *Treasurer*.

The *Auxiliary of Brookfield and Vicinity* held its 8th annual meeting at Brimfield, Oct. 18th. The report of the executive committee was read, and addresses delivered by Rev. Dr. Snell, Mr. Joseph S. Clark, Rev. Mr. Packard, Hon. W. B. Bannister, and Rev. O. Eastman, who was present as a deputation from the Board.—Rev. Micah Stone, Brookfield, *Secretary*; Allen Newell, Esq., West Brookfield, *Treasurer*.

The *Central Auxiliary of Worcester County* held its 7th annual meeting at Worcester, Oct. 19th. The reports of the Secretary and Treasurer were read, and the audience was addressed by Rev. Mr. Boardman, and Rev. O. Eastman, the latter of whom attend as a deputation from the Board.—Rev. Horatio Bardwell, Holden, *Secretary*; Mr. Henry Wheeler, Worcester, *Treasurer*.

The *Northern Auxiliary of Worcester County* held its 8th annual meeting at Fitchburg, Oct. 20th. After the reading of the usual reports, addresses were made by the Rev. Sumner Lincoln, Rev. O. Eastman, and Rev. J. Todd; Mr. Eastman attended as a deputation from the Board.

The *Auxiliary of Middlesex County* held its third annual meeting at Sudbury, Nov. 20, at which the usual reports of the secretary and treasurer were presented, and the other business transacted.—Rev. Elijah Demond, Lincoln, *Secretary*; Mr. Cyrus Davis, Concord, *Treasurer*.

CONNECTICUT. The *Auxiliary of Tolland County* held its 7th annual meeting at Tolland, Sept. 23. The usual reports were read by the secretary and treasurer, and the audience was addressed by Rev. S. Holmes and Rev. J. S. Emerson, who were present as a deputation from the Board. The receipts of this year exceeded those of the last by about \$250; and a collection amounting to \$84 was taken at the meeting.—Elisha Stearns, Esq. Tolland, *Secretary*; Jonathan R. Flint, Tolland, *Treasurer*.

The *Auxiliary of Farmington and Vicinity* held its 8th annual meeting at Burlington, Sept. 20th, 1831. The report of the executive committee was read and accepted, the officers chosen, and the audience addressed by Rev. Sylvester Holmes and Rev. John S. Emerson, who were present as a deputation from the Board.—Horace Cowles, Esq., Farmington, *Secretary*; Martin Cowles, Esq., Farmington, *Treasurer*.

The *Auxiliary of Hartford and Vicinity* held its 8th annual meeting at Hartford, Sept. 21. Rev. S. Holmes and Rev. J. S. Emerson addressed the meeting as a deputation from the Board.—D. P. Hopkins, Esq., *Secretary*; J. R. Woodbridge, Esq., *Treasurer*.

The *Southern Auxiliary of Windham County* held its 7th annual meeting at Westminster, Sept. 28th, Rev. S. Holmes, and Rev. J. S. Emerson, were present as a deputation.—Rev. Dan-

nis Platt, Canterbury, *Secretary*; Zalmon Storrs, Mansfield Centre, *Treasurer*.

The *Auxiliary of Norwich and Vicinity* held its 8th annual meeting at Norwich, Sept. 29th. Rev. S. Holmes, and Rev. J. S. Emerson addressed the meeting as a deputation from the Board.—Jabez Huntington, Esq. *Secretary*; F. A. Perkins, Esq. *Treasurer*.

The *Auxiliary of Middletown and Vicinity* held its annual meeting at Middletown, Oct. 10th. Rev. O. Eastman preached on the preceding day (the Sabbath) and attended the meeting as a deputation from the Board.—Richard Rand, Esq. *Secretary*; Richard Hubbard, Esq. *Treasurer*.

The *Eastern Auxiliary of New Haven County* held its 7th annual meeting at Cheshire, Oct. 11th. Rev. O. Eastman attended, and addressed the audience as a deputation from the Board.—Rev. Zalva Whitmore, North Guilford, *Secretary*; S. Frisbie, Branford, *Treasurer*.

The twentieth annual meeting of the *Auxiliary of Litchfield County* was held February 8th, at Litchfield. The audience was unusually large. After the customary introductory exercises, addresses were made by William Smith, Esq., of Sharon, Rev. L. E. Lathrop, of Salisbury, and Rev. Luther Hart, of Plymouth, on the part of the auxiliary, and by Rev. H. G. Ludlow, of New York city, who was present as a deputation from the Board. A collection amounting to \$120 was taken at the close.—Rev. Epaphras Goodman, Torrington, *Secretary*; Mr. Frederick Deming, Litchfield, *Treasurer*.

NEW YORK. The *Auxiliary of New York City and Brooklyn*, held its fifth annual meeting February 15th. The reports of the treasurer and executive committee were read; from which it appeared that the receipts for the year were \$13,724. Resolutions were moved and addresses made by Holden, Esq., Rev. H. G. Ludlow, Rev. Dr. Spring, Rev. Mr. Brigham, and Rev. Dr. Cox. Remarks were also made by the Rev. Mr. Rice, while papers for subscription were circulating. The subscription amounted to \$4,150.

The Rev. Calvin Hitchcock attended and addressed the following auxiliaries at their annual meetings, as a deputation from the Board.

VERMONT. The *Auxiliary of Windham County* at its 6th annual meeting, at Brattleboro', Sept. 28th.—Rev. Jonathan Magee, Brattleboro', *Secretary*.

The *Auxiliary of Windsor County*, at its 6th annual meeting, in Norwich Plains, Oct. 1.—Rev. John Richards, Windsor, *Secretary*; David Pierce, Woodstock, *Treasurer*.

The *Auxiliary of Orange County*, at its 6th annual meeting, in Bradford, Oct. 4th.—Rev. Calvin Noble, Chelsea, *Secretary*; J. W. Smith, Chelsea, *Treasurer*.

NEW HAMPSHIRE. The *Auxiliary of Cheshire County*, at its 4th annual meeting at Rindge.—Rev. Z. S. Barstow, Keene, *Secretary*; C. H. Jaquith, Keene, *Treasurer*.

DONATIONS.

FROM JANUARY 16TH, TO FEBRUARY 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.
Bristol, La. 14,87; chil. in Miss
A.'s sch. 1; 15 87
Cornwall, Gent. 44 40
Middlebury, Gent. 80; la. 73;

young la. in fem. sem. for ed.
Greek fem. 37; 180 00
Shoreham, La. 12 00—252 97
Berkshire co. Ms. J. W. Robbins,
Tr. 2 00
Hinsdale, A widow's mite,
Brookfield Asso. Ms. A. Newell,
Tr. 5 00—72 87
West Brookfield. Of 54,96 fr. la.
ack. in Jan. 250 constitute the
Rev. EDWARD EVERETT an
Honorary Member of the
Board.
Cheshire co. N. H., C. H. Jaquith, Tr.
Fitzwilliam, Mon. con. 26 87
Keene, Mon. con. 11 00
Troy, Mon. con. 15; Rev. E.
Rich, 15; 30 00
Westmoreland, H. G. 5 00—72 87
Essex co. Ms. J. Adams, Tr.
Salem, Mon. con. in Tab. so. 3 38
do. in S. so. 4 31—7 69
Essex co. N. J., T. Freelinghuysen,
Tr.
Newark, Juv. asso. of 1st chh.
for Joseph S. Christmas and
William T. Hamilton, in Cey-
lon, 40 00
Hillsboro' co. N. H., R. Boylston,
Tr.
Amherst, Gent. 49,45; la. 45,19;
a young lady, 2; 96 64
Antrim, Gent. and la. 40 06
Bedford, D. Mack, 50; gent.
40,92; la. to constitute the
Rev. THOMAS SAVAGE an Hon-
orary Member of the Board,
50; mon. con. 36,62; 177 54
Dunstable, Gent. 40,50; la. 57; 97 50
Franeestown, Gent. 84,29; la.
60,25; a few indiv. 186; mon.
con. 14,17; 344 71
Hillsboro', Gent. 11,50; la. 14,38;
a father, 3; a mother, 2; 30 88
Hollis, Gent. 141,16; la. 61; mon.
con. 40; 242 16
Hudson, La. 5 40
Mason, La. 14 68
Milford, Gent. 57,97; la. 37,65;
juv. agri. so. 7,90; 102 82
New Boston, Coll. in presb. cong. 29 00
New Ipswich, Gent. 71,86; la.
77,69; 149 55
Pelham, Gent. 39,94; la. 35,47;
mon. con. 30,85; coll. 1st sab.
in the year. 90,42; 118 98
Peterboro', Miss F. S. 1,50; B.
F. Spaniding, dec'd, 3; 4 50
Temple, Gent. 14; la. 17,05; 31 05
Wilton, La. 20 07—1,505 54
Lincoln co. Me. W. Rice, Tr.
Edgecomb, Gent. 5; E. C. 3; 8 00
Phippsburg, Mon. con. 21 00
Wiscasset, Gent. 9; la. 23; 32 00—61 00
Litchfield co. Ct. F. Deming, Tr.
(of which. fr. New Preston, to
constitute the Rev. ROBERT B.
CAMPELL an Honorary Member
of the Board, 50; fr. South Corn-
wall, to constitute the Rev.
FREDERICK GRIDLEY of Els-
worth an Honorary Member of
the Board, 50; fr. Bethlem, to
constitute the Rev. PAUL CRUCH
an Honorary Member of the
Board, 50; fr. Winsted, to con-
stitute the Rev. JAMES BEACH
an Honorary Member of the
Board, 50; fr. Dorcas so. Water-
town, 9th pay. for Uriel Grid-
ley in Ceylon, 20; 2,220 00
New Haven city, Ct. C. J. Salter,
Tr.
Mon. con. in 3d cong. so. Jan.
8,62; Feb. 8,43; do. in 1st and
united so's, Jan. 17,49; Feb.
28,42; do. in chh. in Yale Col-
lege, 41,18; 103 54

New York city and Brooklyn, W.

W. Chester, Tr. (of which fr. pupils of J. D. Holbrook, for boy in Ceylon, 12;)	1,634 98
Northampton and neighb. towns, Ms. J. D. Whitney, Tr.	
Amherst, 1st par. La.	83 31
S. par. Gent.	18 91
Belchertown, La.	22 90
Chesterfield, Gent. 2; la. 1,75;	3 75
Cummington, Gent.	4 00
Of 51,62, fr. gent. and la. ack. in Jan. \$50 constitute the Rev. ROSWELL HAWKS an Honorary Member of the Board.	
Deerfield, 2d par. La.	11 02
Northampton, Gent. 216,25; thir- teen indiv. extra sub. 270;	
mon. con. 20,18;	506 43
West Hampton, Gent.	25 47
Williamsburgh, La.	3 75
	679 54

Ded. expenses paid by aux. so. 4 54—675 00

Oneida co. N. Y., A. Thomas, Tr.	
Augusta, Fem. benev. so. 33;	
young la. benev. so. for Julia Ann Hull at Mackinaw, 12;	45 00
Clinton, Mrs. P. Taylor, for re- pairing loss by fire at Manepy, 20; for Philip Taylor in Cey- lon, 40; ded. ack. prev. 10;	50 00
Deerfield, Mon. con.	1 79
Exeter, Mon. con.	15 00
Florence, Mon. con. in presb. su.	7 37
Hamilton, 1st cong. chh.	9 95
Hartwick and Fly Creek, Benev. so. 32; A. North, for Albert North at Willstown, 30;	62 00
Madison, Mon. con.	12 00
Oneida, A friend,	2 00
Richland, Mon. con.	8 39
Sangersfield, Contrib.	3 00
Utica, Ref. D. chh.	75 13—291 63

Rockingham co. East, N. H., D.

Knight, Tr.	
Kingston, Gent. 23,25; la. 15,51; mon. con. 11,34; to constitute the Rev. ORA PEARSON an Honorary Member of the Board;	50 00
Rutland co. Vt. J. D. Butler, Tr.	
Benson, Gent. 85,90; mon. con. in cong. chh. 15,73;	101 63
Brandon, Mon. con. in cong. chh.	8 59
Castleton, Gent. 10, 50; la. 2;	12 50
Pawlet, Cent so.	12 00
Poultney, Mon. con. in cong. chh.	35 57
Rutland, Gent. 20,56; la. 19,73; mon. con. 98,74; E. C. Che- ney, dec'd, 2;	141 03
Sutherland Falls, Mon. con.	3 71
Sudbury, La.	8 09
Tinmouth, A lady,	7 00
West Rutland, Mon. con. in cong. chh.	25 00—355 13

Strafford co. N.H., A. Freeman, Tr.	
Barrington, Asso.	12 00
Conway, Asso.	10 00
Dover, Indiv.	4 33
Meredith, M. A. A.	1 00
Meredith Village, Asso.	23 37
Moultonboro', Asso. 12,10; mon. con. 7,59;	19 69
Sanbornston, Asso.	15 80
Sandwich, Asso.	10 00
Somersworth, Great Falls, Asso. 47,40; mon. con. 10;	57 40
Tamworth, Asso.	16 42
Wakefield, Asso.	8 93—178 94
Wolfboro', The \$12 ackn. in Feb. as fr. Wakefield, was fr. asso. in Wolfboro'.	
Sullivan co. N. H., J. Breck, Tr.	
Claremont, Gent. 17, 28; la. 33,22; mon. con. 26,06;	76 56
Cornish, Gent. 22,86; la. 44,34; D. D. 1;	96 90

Croyden, Gent. 14,51; la. 13,72;	28 23
Goshen, Gent. and la.	10 38
Lempster, La.	15 42
Meriden, Gent. 36,29; la. 41,80; mon. con. 22,29;	100 47
Newport, Gent. 41,20; la. 37,70; (of which to constitute the Rev. J. Woods an Honorary Member of the Board, 50); mon. con. 17,80; av. of estate of E. Carpenter, dec'd, 50;	146 70
Plainfield, Mon. con. in Union Acad.	9 65—485 61
Tolland co. Ct. J. R. Flynt, Tr.	
Columbia, La.	19 00
Windham co. South, Ct. Z. Storrs, Tr.	
Ashford, 1st so. Gent. 26,73; la. 21,18;	47 91
Canterbury, Of \$62,21 fr. la. ack. in Dec. \$50 constitute the Rev. DENNIS PLATT an Hon- orary Member of the Board.	
Manfield South, Two indiv.	8 00
Westminster, Gent. 12,44; la. 12,62;	25 06
Windham, 1st so. Gent. 23; la. 22;	45 00—125 97
Windsor co. Vt. W. Tileston, Tr.	
Hartford, Gent. 11,50; la. 8,40;	19 90
Windsor, Rev. J. Wheeler, 7; mon. con. 23,29; la. 20,42;	50 71—70 61
Worcester co. Ms. Relig. char. so. H. Mills, Tr.	
West Milbury, Mon. con. in cong. so. 36; la. 4;	40 00

Total from the above Auxiliary Societies, \$8,891 77

II. VARIOUS COLLECTIONS AND DONATIONS.

Aleworth, N.H. Mon. con. in cong. chh. (of which to constitute the Rev. Moses P. GOSVENVON an Honorary Member of the Board, 50); 55,36; a fem. friend, 5;	60 36
Albany, N. Y. 4th presb. chh.	50 00
Amherst, Ms. La. benev. so. in S. part,	9 00
Andover, Ms. Mon. con. in theol. sem.	99 00
Attleboro', Ms. Hebronville miss. asso. 50; dona. 1,25;	51 25
Auburn, N. Y. Mon. con. in 1st presb. chh. 52; do. in 2d do. 32;	84 00
Augusta, Ga. Av. of jewelry, fr. an indiv. whose opinion in regard to wear- ing such things is changed,	72 00
Aurora, O. Rev. J. Seward,	62
Bath, N. H. Contrib. for repairing losses by fire at Manepy and Constantinople,	90 00
Berkshire, N. Y. Mon. con. in sch. dist.	20 00
Berkshire and Columbia, Miss. so.	60 80
Boston, Ms. A lady, after hearing Dr. Cornelius's address, 100; mater. asso. in Union chh. for a hea. child in Cey- lon, 20; O. P. 1,25;	121 25
Bradford, W. par. Ms. Mon. con.	32 56
Brewster, Ms. A lady,	50
Brooklyn, N. Y. Mrs. Whitlock, 10; c. box of a young lady, 8; a friend, 50c.	18 50
Brooksville, Me. Fem. mite so. for ed. hea. child.	3 00
Brownhelm, O. A. Avery,	20 00
Brown's Mills, Pa. Rev. W. Annan,	3 00
Burlington, Ky. J. M. Preston,	5 00
Cambria, N. Y., U. F. M. so. 2,37; miss. so. 20,17;	22 54
Campbelltown, N. Y. Mon. con. 2; Mrs. Smith, 1,50;	3 50
Canada, A friend,	10 00
Carlisle, O. A friend,	2 00
Columbia, S. C. Mon. con. in presb. chh.	25 00
Cumberland Coll. Ky. Rev. F. R. Consett,	2 00
Danville, Ky. Coll. by Synod of Ken- tucky,	93 00
Danbarion, N. H. Mrs. A. B. P. for Bourby miss.	5 00
Durham, N. Y. Mon. con.	7 00
East Genoa, N. Y. Fem. miss. so.	18 50
East Kiskaquillas, Pa. Gent. asso. 60, ded. \$50 ackn. in Jan. as fr. Kiskaco- quillas chh.	10 00

Elmira, N. Y. Presb. chh.
 Fall River, Ms. Mon. con. in 1st cong.
 so. 31,38; la. asso. 15,62;
 Fayette co. Ky. Coll. in Walnut Hill
 chh. 46,35; Mrs. E. J. B. 4,32;
 Fayetteville, N. C. Mon. con. 10; J. Mar-
 tine, for Dr. Butler, and Mr. Worces-
 ter, 10;
 Fishkill Landing, N. Y. Mon. con. in
 ref. D. chh.
 Genoa, N. Y. Mon. con. in 2d presb.
 chh. 14,08; 1st cong. so. 11,72;
 Genoa and Lansing, N. Y. Mon. con. in
 cong. so.
 Goshen, N. Y. For. miss. so.
 Gouverneur, N. Y. Mon. con. in 1st
 presb. cong. and individ. (of which to
 constitute the Rev. RICHARD C. HAND
 an Honorary Member of the Board, 50);
 60,50; ded. am't ackn. in Aug. 32;
 Granville, N. Y. Rev. Mr. Whiton, 5;
 Mrs. W. 5;
 Halifax, Vt. Fem. char. so.
 Hamp. Chris. Depos. Ms. Bloody Brook,
 av. of socks, 1,36; Chesterfield, fem.
 asso. av. of do. 3,33; Northampton,
 Mrs. Edwards, av. of hops, 60c.
 Hardwick, Ms. Fem. char. so. for testa-
 ments for Indians,
 Hartford, Ct. S. Andrus,
 Hopkinton, Ms. A thank-off. fr. a friend,
 Hudson, N. Y. Ladies, av. of a fair, for
 Sandw. Isl. miss.
 Hunter, N. Y. Mon. con.
 Huntsville, Ala. Mon. con.
 Jackson's Creek, S. C. Coll. by G. W. B.
 Lexington, Ky. Members of 1st presb.
 chh. 46; N. Porter, 3,13;
 Little Valley, Pa. Chh.
 Lockport, N. Y. 1st presb. chh. and so.
 London, Eng. John C. Symes, for Rev.
 J. King, 10l. stg.
 Lowell, Ms. Mon. con. in 1st cong. chh.
 and so.
 Ludlow, Vt. Mon. con. 3,40; la. asso. 12;
 McMinnville, Ten. Mon. con.
 Maine, N. Y. N. Gould,
 Marlboro', Ms. J. S.
 Meadows, N. J. Fem. miss. so. of Wash-
 ington corner,
 Mercersburg, Pa. J. McDowell,
 Middletown, Ct. H. F. Camp,
 Minet, Me. La. asso. 2; W. Ladd, for
 William T. Ladd in Ceylon, 12;
 Nashville, Ten. Coll. by Synod of West
 Tennessee
 New Rochelle, N. Y. Mon. con.
 Newton, E. par. Ms. Mon. con.
 New York city, M. H. C. for Marquessa
 miss. 5; a little boy, 37c. do. 25c. Mrs.
 Lindsey, 4th pay. for Magdalen L.
 Lowndes at Mackinaw, 30;
 Norristown, Pa. Mon. con. in presb. chh.
 Norristown and Providence, Pa. Sewing
 so.
 Onondaga Hill, N. Y. Mon. con. in presb.
 chh. 5,97; la. 3,78;
 Perry, Me. Mon. con.
 Philadelphia, Pa. Mrs. E. Hildeburn,
 to repair loss by fire at Manepy, 10;
 Miss H. 3,50; Misses A. J. and K. M.
 Linnard, av. of work, in part, 10; m.
 box of sab. sch. chil. in ref. presb. chh.
 for sch. at Sandw. Isl. 10; a fem. friend,
 25; Mrs. M. Carswell, (of which for
 Philadelphia sch. in Greece, 50); 90;
 Miss Sadler, 1; Miss S. Hunt, 1;
 Pittsfield, Ms. Infant sch.
 Plymouth, 3d par. Ms. La. read. so.
 Port Gibson, Miss. A. W. Putnam,
 Prattstown, N. Y. Mon. con.
 Princeton, Ms. Young la. so. for Alonzo
 Phillips in Ceylon,
 Putney, Vt. La. asso.
 Randolph, Vt. A lady, av. of jewelry,
 Reading, Pa. Miss. so. in 1st sab. sch.
 asso.
 Rocky Hill, N. J. A friend,
 Salem, Ms. A friend,

71 82 Salem, S. C. Coll. by G. W. B.
 47 00 Skarox, Vt. Fem. miss. so.
 50 87 Southold, N. Y. Rev. W. Fuller,
 South Reading, Ms. Mon. con. for wes.
 miss.
 Springfield, Vt. La. asso.
 Springfield, N. Y. Union benev. so.
 St. Andrews, L. C. Rev. A. Henderson,
 Sterling, Ct. J. P. Kasson,
 St. Johnsbury, Vt. Mon. con. in 1st chh.
 7; do. in 2d cong. so. 33;
 25 80 Trenton, N. J. Mrs. K. Beatty,
 Troy, N. Y. 2d presb. chh.
 9 00 Tuscarora, N. Y. Mon. con. fr. Indians,
 8,28; fr. miss. fam. 1,72; for Choc. miss.
 7 00 Weedsport, N. Y. Mon. con. in presb. chh.
 Westminster, W. par. Vt. Male so. of
 friends to mor. & miss. 50; fem. char. so. 24;
 28 50 Westmoreland, N. H. La. asso.
 West Kiskadequillas, Pa. Chh.
 10 00 West Prospect, Me. Mon. con.
 15 00 Whitingham, Vt. D. Bascom,
 Williamstown, Vt. A friend,
 Winchester, Ten. Mon. con.
 Winsboro', S. C. Coll. by G. W. B.
 Woodstock, Vt. T. Hutchinson, for Maria
 Hutchinson in Ceylon,
 5 29 Unknown, A lady,
 50
 90 00 Whole amount of donations acknowledged in the
 5 00 preceding lists, \$11,874 97.

III. LEGACIES.

260 00 Austinburgh, O. Widow Mary Mills, dec'd,
 by Rev. Dr. Cowles, 50 00
 63 78 Belchertown, Ms. Lucretia M. Read, dec'd,
 by W. Read, Es'r, 20 00
 44 75 Boscawen, N. H. Josiah Pollard, dec'd, by
 S. Evans, 40 00
 49 13 Thornton, N. H. Miss Elizabeth McLellan,
 dec'd, for wes. miss. (\$150 having been
 37 12 rec'd previously,) by E. Little, Jr. and D.
 72 00 Baker, 50 41

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

Mayhew, Choc. nation, Miss Anna Burn-
 ham, part av. of property, by J. W. Rob-
 bins, 4 20

V. DONATIONS IN CLOTHING, &c.

Amherst, S. part, Ms. A bedquilt, fr. la.
 benev. so.
 Andover, Ms. Binding of books, fr. K. S.
 Elles, 10 00
 83 00 Ashby, Ms. A bundle, fr. juv. so. for wes.
 30 00 miss.
 7 42 Boston, Ms. A box, fr. la. sewing so. of
 Pine st. chh. for Mrs. Woodward, Ceylon.
 Cincinnati, O. A box, fr. indiv. in 2d presb.
 chh. rec'd at Yoknokehaya.
 35 62 Dunbarton, N. H. Tracts, 5000 pages, fr.
 19 34 Mrs. A. B. Putnam, for Bombay miss.
 20 00 Hardwick, Vt. A coverlet, fr. la. asso. for
 Rev. W. Chamberlin, Willstown.
 19 75 Hardwick, Ms. A box, fr. fem. char. so. 24 26
 30 00 Huntsville, Ala. Sundry articles, fr. ladies,
 and a leghorn bonnet, fr. Miss S. South-
 mayd, rec'd at Creek Path.
 Ipswich, Ms. A box, fr. fem. miss. so. in S.
 par. 25 00
 Onondaga Hill, N. Y. A box, fr. la. of 1st
 presb. cong. 16 00
 Plymouth, Ms. A bundle, fr. la. read. so. in
 3d par.
 The following articles are respectfully solicited from
 Manufacturers and others.
 Printing paper, to be used in publishing portion
 of the Scriptures, school-books, tracts, &c. at Bom-
 bay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills,
 slates, &c. for all the missions and mission schools:
 especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons
 of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Fulled cloth, and domestic cottons of all kinds.